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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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TRUTH HANDLES CRIME

JULIA M. JOHNSTON

CHRISTIAN SCIENCE teaches that there is one Mind, infinite good, and that there is no power apart from this Mind. It also teaches that man, whether spoken of individually or collectively, is the reflection of this Mind. It declares that this Mind alone made the universe and controls it. Christian Science also uncovers the false beliefs of human thought as errors which are exposed and ended by Truth. It tells the truth about error, and demonstrates its nothingness as a suppositional power opposed to God. In doing this Christian Science follows the teaching of Jesus, enabling his followers to understand his sayings, repeat his mighty works, and attain to his resurrection.

Mrs. Eddy has written that if we would scientifically prove evil's unreality we must first see sin's claim and then annihilate it. In pondering this important matter let us turn to the words of Jesus, who was never the victim of evil, but who overcame error in all its forms. In the eighth

and tenth chapters of John, Jesus refers to evil as a liar, a thief, and a murderer. These terms brand it as criminal. In Science and Health, on page 105, our Leader states that mortal mind "is the criminal in every case."

Phases of belief which seem to be included in the term "criminality" are plotting, unfolding the evil plan, and escape from justice while pinning the crime upon the innocent. Error from the beginning has asserted its innocence and has tried to fasten upon God the aspect of the liar and the murderer. But there is no escape for error from divine justice, because the mark of the beast is upon its forehead. This mark cannot be erased or transferred to divinity. The sinner is mortal mind, and we cannot remove God's waymarks.

The terms "invasion" and "trespass" are also associated with the word "crime." Trespass implies the encroaching upon "another's presence, privileges, rights or the like,"

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while invasion may be defined as "entering with an armed force with hostile intent." Do not these definitions apply to sin and disease in all their forms?

Any attempted invasion of one's consciousness by fear, sin, discouragement, or other evil belief is a crime of mental trespass. This is prevented by knowing that real consciousness dwells with the divine Mind, where error never enters. The constant activity of good in consciousness leaves no opportunity for error to abide there. As the nothingness of the carnal mind is clearly discerned, its claims of aggressive mental suggestion and malicious animal magnetism are proved powerless. This is actually occurring in the experience of everyone who is honestly applying the teachings of Christian Science in his daily life.

It may be said that all error's claims to power come under the head of crime. In every case the crime is the denial of Spirit's allness, and the suffering this brings to anyone who entertains the lie. No community is safe which harbors a criminal. Would we shield a murderer in our home? Then, how much more should we deny room in our consciousness to an aggressive, destructive thought!

Our Leader warns us to be as watchful against entertaining false beliefs as we would be in guarding against the approach of murderers and thieves. When the right thinker and doer is troubled in thought or body, let him awake to handle error as claiming to be present in the preliminary stages of crime, and know that the omnipresence and omni-act of divine law never allow error in any form to exist or to enter the domain of infinity, which belongs to God.

One sometimes hears the remark, "What a crime!" when reference is being made to a lovely character bound by a so-called incurable disease. That is just what it is—a crime, in which the innocent one is made to suffer and the perpetrator goes free. If the case were handled from this angle, the carnal mind would be arrested and delivered to divine justice, the crime stopped, and the sufferer liberated. Disease, sin, poverty, old age, and death are the crimes of mortal mind. Every claim of life, substance, and intelligence in matter is a sin against God and humanity. They can be permanently disposed of only by the operation of divine law in human consciousness.

All the endeavor of the ages to stamp out crime by punishing and destroying people, has not ended wrongdoing. Is it not reasonable, then, to suppose that something else is the criminal, that something else is the liar, the thief, adulterer, or murderer? How is it that Christian justice has so missed the paramount statement of Jesus that mortal mind, "the strong man," is what must be bound? Since mortal mind is the wrongdoer, false beliefs are always the means through which the sin is perpetrated. Then let us dispose of false beliefs rather than condemn persons or groups of persons.

As we understand these things clearly, we cease to regard each other as enemies. We no longer think that we must get rid of individuals or groups who seem to menace harmony. We refrain from fearing our neighbors and do not appear dangerous to them. It will become increasingly plain to all men that the only aggressor there is, is mortal mind, and that it is an illusion. Then its suppositional acts of trespass,

invasion, deceit, and destruction will no more have power to harm us, and will cease to seem to occur. So error will finally go to its native nothingness as humanity yields to the reign of Truth.

Because evil is unreal, it has no power or presence, no agent through which to enter our experience or rob us of aught that has come to us through obedience to God. It has no power to trespass upon our right of continuous demonstration of good, drive us out of our position of constant spiritual unfoldment, or take possession of aught that rightfully serves us or belongs to us. Let us often remember that our spiritual understanding, our ability to use it, and the divine results which come from it are "in the secret place of the most High," safe "under the shadow of the Almighty," and will endure beyond the end of all error and throughout eternity. That which is criminal is temporal. That which is spiritual is indestructible. Therefore the human journey which is allied with spiritual understanding is safe, unobstructed, steadfast, progressive, victorious.

The reason why crime seems so prevalent today may be that Christian Science is uncovering as criminal the elemental nature of so-called mortal mind. Our Leader writes in *Science and Health* (p. 102) that "the looms of crime" in mortal thought are weaving "more complicated and subtle" webs of error in these latter days; but these are merely the gossamer webs of illusion, without power to catch, or hold, or bind that thought which is alert to the nothingness of material sense and equipped with spiritual understanding. Mrs. Eddy says that Truth will sweep away "the gossamer web of

mortal illusion" (*ibid.*, p. 403). A "gossamer web" is frailty itself. It is no part of that upon which it rests. It is attached only by the slenderest threads, which the wind easily breaks; and the web floats away, never to return. The action of God's law breaks the threads of false belief and error vanishes.

As Christian Science uncovers error, it always shows it to be unreal, and therefore leaves no fear of it. Until every phase of error is uncovered by Truth it retains the appearance of reality. It is well to have evil's claim of awfulness fully exposed, because then its lie is silenced by the understanding of one Mind, God, even infinite good. Divine Love accomplishes this uncovering only as human thought knows enough of Truth to discern error's unreality and to prove it. Love equips the individual who is reaching out to God, with sufficient spiritual understanding to demonstrate the nothingness of uncovered false belief.

Here let us recall the illustration of Christian Science practice which Mrs. Eddy gives, beginning on page 430 of *Science and Health*, and which is referred to in the marginal note of the first paragraph as "A mental court case." It is a case of crime, of "foul conspiracy" against "Mortal Man," which Christian Science uncovers and handles. In the first part of the case innocent "Mortal Man" is arraigned before the "Court of Error." There is no defense there, and "Judge Medicine" pronounces the death sentence. Here Christian Science takes up the case and appeals to the "Court of Spirit." As the attorney for the victim and with the Bible as "the supreme statute-book," Christian Science bases its plea for reversal of the unjust sentence in the

"Court of Error" upon the spiritual facts of man's relationship to God. Christian Science demands the arrest of "Personal Sense" on the criminal charges of "perjury, treason, and conspiracy against" man's "rights and life."

In this trial Christian Science detects, uncovers, and denounces the subtlety, falsity, injustice, and murderous intent of "Personal Sense." It repudiates sense-testimony, wins the reversal of the decree of the "Court of Error" and the recommendation from the Chief Justice that "Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric Magic be publicly executed." The case closes with the liberation of "Mortal Man" and the restoration to him of health and freedom. Justice is done, and all that seemed to have been taken from the innocent victim is restored to him. The plea of Christian Science has healed the sick at "the bar of Truth." This might be carefully considered in every case which comes to Christian Science for healing.

In Jesus' trial also, the criminality of the carnal mind is uncovered. Had Jesus treated the situation as a personal attack in which he must vindicate himself, this would not have been accomplished, and he would not have had the opportunity to prove evil powerless to harm him. He let it uncover itself in its elemental nature as suppositional enmity against good. Then he demonstrated that there is no such power or reality in the human or the divine experience.

From the beginning to the end of Jesus' career, the carnal mind appeared as the would-be destroyer of God's emissary. It was not Herod the Great, who reigned at Jesus' birth, or Herod Antipas, who was in

Jerusalem at the time of Jesus' trial, or Pilate, or Caiaphas, or Judas who was the criminal. Neither was it the priests or the mob, for Jesus defended himself against none of these. He even called Judas "friend." He let the full belief of mortal mind loose itself against him, in order that, being uncovered, it might be seen and destroyed. The angels who had charge over him during his earthly experience, did no harm to the men who came against him, but delivered Jesus from the thrusts of mortality and exposed the nothingness of evil's claim to invade his experience, alter his course, or destroy his identity. Jesus rose triumphant from the tomb, and later ascended into the fullness of infinite Life and Love.

It is essential for every Christian Scientist to bear these things clearly in mind; to remember that no man is his enemy, and that he is the enemy of no man; that his warfare is with false belief and not persons; that it is divine law which delivers him from evil; that his defense is of God; that he will outlive all of evil's attempts, and will see mortality yield to divinity; and that he too will behold the eternal reality of infinite good.

Every step of the way there are angels, divine intuitions, to guard and guide the true Christian Scientist. Sometimes they hide him where material sense cannot find him. Sometimes they accompany him when he stands face to face with evil suggestions, and bring him through the warfare unscathed. Again, they come to him in silent prayer and lift his eyes to see the hosts of heaven allied with him. And, finally, they open the tomb of material sense to set free the imprisoned thought and swing wide the gates of eternal har-

mony, wherein he may enter as the faithful follower of Truth.

The way of the Christian Scientist is not dangerous, but safe. He proves the powerlessness and unreality of evil at every point. He does not become the victim of mental crime, but demonstrates the falsity of criminality, crime, and criminal, in every experience. He discovers the presence of heaven everywhere, the allness of God, good. He is not weary

on the journey, because he does not have to fight against an evil entity, but has only to know God, omnipotent good. And through all the journey he understands and loves the Way-shower and our Leader, for they have mapped out the straight and safe path, have shortened the way and illumined every bit of the road with divine light. There is nothing to hinder our rapid progress heavenward.

BUT ONE RIGHT WAY

LEONARD T. CARNEY

"THERE is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses" (Science and Health with Key to the Scriptures by Mary Baker Eddy, p. 242). To discover and follow this one right way to heaven, to heal and be healed of woes, physical, mental, and social, is the glorious privilege of all earnest students of Christian Science. In seeking to attain this state of heaven on earth, one may mistakenly take a devious way, or he may take the straight way. He may make it hard for himself, or he may find it easy and joyous.

A few miles from a noisy city, situated on the top of a mountain, is a lake, beautiful in its setting of wooded shoreline and distant hills. For years it has been a much desired destination for those seeking peace and quiet. Formerly, the road leading to this retreat was long and tedious, a narrow passage, with sharp curves and precipitous inclines. The writer, who had made annual trips to

this serenely quiet place was surprised and delighted on one occasion to learn that a highway had been completed, making a fairly straight and easy ascent up the mountainside, with enchanting vistas of desert and plain. Thereafter he followed this way with joy and satisfaction.

When Christian Science first dawns upon the thought of many a seeker, the way appears clear and straight, that is, the fact is plain that God is All-in-all. Faith is simple, as it was with the centurion who said to Jesus, "Speak the word only, and my servant shall be healed." Marvelous changes sometimes accompany the lisplings of babes in Truth. Then may follow years of study of the letter of Science, with its application to varied conditions, years sometimes attended with doubts and fears, more often crowned with victories. But inspiration must be one's daily companion, and reliance upon God alone the staff in hand. Such has been the experience of the majority of earnest Christian Scientists.

One student, when he first became interested in Christian Science, did not realize the all-importance of a spiritual understanding of God and

His reflection. Intellectual, rather than spiritual attainments, held first place. So the letter of Science had an undue appeal. Spiritual inspiration was present with him only in a degree. There was a tendency to theorize and speculate concerning Science. Phrases, modes, and methods assumed particular importance. Then followed some time spent in mental wandering, with unsatisfying results. However, through the student's longing for Truth and his persistent effort, the divinely mental way began to assert itself—the way of knowing God and His ideas. More inspiration and spontaneity of thought, and less personal outlining, appeared. Truth unfolded in his thought with less human effort, and more peace and happiness in Christian Science were realized. Thus the lesson was learned that the way to spiritual realization of Truth is the way of inspiration and spontaneity of thought, which come from the divine Mind.

God is the Alpha and Omega, the beginning and the end, of Christian Science and its practice. Nothing but knowing God, His power and expression, and rejection of error are involved in demonstration. God being All-in-all, there are no true means or methods apart from Him. His wisdom, His action, power, and law, are all that operate. His intelligence is all-comprehensive, His ability all-sufficient, His force irresistible. He is the Great Physician, the only real healer, and He never fails. Human theory has never been able to add one iota to spiritual truth, which existed before the world was, and which will remain for all eternity.

A clear concept of God of necessity carries with it the overthrow of all that is unlike God. Demonstration may involve what is known as

argument, namely, asserting what is true and denying what is untrue. So affirmation and denial have their place. But we give to each its rightful importance in proportion to our continuous consciousness that God is All-in-all. Further, Christian Science stresses the importance of understanding the perfect universe of spiritual ideas. Through this understanding of God's universe of ideas, the magnitude of divine Love is realized; and this provides in due course all that is necessary for our human well-being and happiness. When we are affirmatively right in our understanding of God's allness, the negation of error will also be rightly accomplished, and true metaphysics will thus have been practiced.

When one is confronted by a human problem, let him turn at once to the contemplation of God, who is his strong tower, his refuge from the storm. Let him commune with God, who is unfailing, unfaltering, tender Love—all-knowing, ever-conscious Mind. Let him grasp the fact that God is All, that nothing actually is but God and His ideas; that He is ever-present intelligence. Let him realize the very presence of God as his guide, protector, Father-Mother. Let the sense of the fatherhood of God, the all-kind, all-knowing, all-powerful, all-healing Mind, be present in thought. Let him not swerve from it. In his faith thus uplifted, he will see with understanding Mind's perfect spiritual idea, man, who is God's incomparable likeness, serene, joyous, complete. He will see his true self as the individualized spiritual expression of God. He will perceive something of the universe of spiritual ideas existing in the realm of Mind, God, changeless and eternal. As God and His spiritual universe thus appear to his consciousness, fear, mat-

ter, and disease beliefs disappear. His knowing of Truth affirmatively denies error's infirmity. This denial he may confidently voice. Thus Truth challenges error and destroys it.

God is reflected by man and the universe of right or true ideas. Man is the manifestation of God. God and man are one, as Mind and its idea are one. "In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts" (Science and Health, p. 114). God is cause and man is effect. This oneness of God and spiritual man is important to understand in scientific treatment. God, embracing, sustaining, upholding His reflection or likeness, man, is the basis of all right mental work and demonstration.

Spiritual man would mean nothing to us divorced from his divine Principle, God. That man is maintained in his spiritual identity, inseparable from God, is shown in many of the sublime songs of the Psalmist. The ninety-first Psalm breathes the protection and preservation of God over His inseverable idea, man. So does Mrs. Eddy set forth the basis of demonstration as the indissoluble unity of perfect God and perfect man. (See Science and Health, p. 259:11.) This understanding is the way in Christian Science, and there is no other.

"And an highway shall be there, and a way, and it shall be called The way of holiness; . . . they shall obtain joy and gladness, and sorrow and sighing shall flee away." The thirty-fifth chapter of Isaiah, where these words are found, was supposedly written by one familiar with the desolation of the captivity of Judah in Babylon. In its song of gladness it depicts the future return of the exiles. In its pure and exalted idealism it is a chapter of exquisite imagery. Like

some of our desert lands which blossom in the spring, this land of their pilgrimage was to show forth the abundance of joy and plenty as they were homeward bound. They were to be strong and to fear not, for even the parched ground was to become a pool of water for the tired and thirsty.

In Christian Science, our way out of the captivity of sin and sickness is through spiritualized thought or consciousness. Thus the Christ-idea reaches the human understanding with its healing power. The highway is the way of Love. It is love for God and His idea, beside which there is nothing else. Indifference, dislike, criticism, irritation, or hatred for anyone in the world, so darkens our thought that we lose our peace, our joy, our safety, and our way. In the degree that we dislike or hate persons, things, and situations, we have missed the way. Pure spiritual love, lived by the Christian Scientist, makes him unresponsive to evil in any form. It quenches sin. It dissolves fear. It dissipates mesmerism. It strengthens resolve. It heals disease. It lights the path. Thus "the desert shall rejoice, and blossom as the rose."

God embraces, among other things, all wisdom, intelligence, power, law, activity, ability, identity. Man as His reflection or idea expresses each of these qualities, among others, in their completeness. Mind and its ideas, being the fountain of light, illumine all with light. In Science the light of intelligence passes, not from man to God, but from God to man. Thus the dull beliefs of matter, disease, and death are destroyed with Truth's eternal glow. This is the divine way in Christian Science. May this knowledge of God never grow dim. May we keep the light burning in our consciousness continually, through receptivity, prayer, and demonstration.

God is All-in-all. The faithful will obediently tend this light of Truth that it may gleam and glow to lighten their own and another's path. The way is through humility, meekness,

and love. Our Leader says (Miscellaneous Writings, p. 117), "God is the fountain of light, and He illumines one's way when one is obedient."

OUR PROFESSION

E. VIOLET J. DICKSEE

IN studying the many epistles written by St. Paul, we cannot fail to see how highly he valued the work to which God had called him. He was fully persuaded of the great truths taught by Christ Jesus. He was fully convinced of the importance of their missionary purpose to mankind. He recognized his calling to be paramount over all other callings. His faithfulness and devotion to his work were due to his recognition of the fact that there is no greater work than to spread the gospel. "We are ambassadors for Christ," he states in his second letter to the Corinthians. In the same chapter he says God "hath given to us the ministry of reconciliation." Throughout his epistles he shows a great yearning that those who have accepted the Christian faith should be living witnesses of its teachings, worthy exponents of the great profession which they represent. His high sense of values gave the impetus to his work, which was to enrich the world in all time to come.

We may find it helpful to measure our efforts in the Cause of Christian Science against Paul's unflinching zeal and enthusiasm. Have not we received the same high calling? Have not we, too, entered into the "ministry of reconciliation"? Each Christian Scientist who has named the name of Christ in Christian Science has entered the highest profession in the world—that of spiritual healing. We may be musicians, artists, school-

teachers, engineers, homekeepers, domestic helpers, or engaged in any other of the manifold forms of human activity. Whatever our human activity may be, if we have accepted the teachings of Christian Science, our paramount work is to heal; in other words, to demonstrate the truth we are taught in Christian Science. We can serve faithfully only the one God. This does not mean that we all have immediately to drop our human occupations and become registered Christian Science practitioners. It does mean, however, that we have gained a true sense of values; that what had ranked first with us presently becomes secondary. It means that as we go about our daily tasks we carry in our thought the Christ, Truth. It means that we do not seek to glorify ourselves in our work, but to glorify God; and that each problem our daily work presents is met with divine Science. In short, we work for God.

An insidious argument which may present itself to the student of Christian Science is that working for God means sacrifice, perhaps losing adequate remuneration and accepting restrictions on one's freedom. Error tries to argue that our living must be made among the professions and occupations of the world, and that if we are to meet our daily needs our work for God can occupy only our leisure. To listen to these suggestions is to accept a bland denial of Jesus'

statement, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This statement follows tender assurances of our heavenly Father's love and care for all His children.

The substance we gain in the solving of a problem through the truth, whether for ourselves or for another, outweighs all the seeming substance of the world. To know God and to bring this knowledge into all our human activities is to secure true wealth, and the recognition of this truth will prosper all that we do.

If after many years of study in Christian Science we still find difficulty in realizing abundant supply for our daily needs, we should look within and examine ourselves to see if we are admitting some mental deterrent. Perhaps we are not claiming the reward which should be ours by realizing the immutable law behind Jesus' statement quoted above. It may be that our sense of values needs adjusting. Our calling as Christian Scientists may be regarded as subsidiary to other interests in our lives. For instance, we may not realize the priceless substance given or received in a Christian Science treatment. While we realize that no money can pay for spiritual healing, payment for another's time given to treatment is a human means of recognition that something of value has been received. Again, few of us would let anything interfere with our accepting and keeping an engagement which would materially benefit us, but do we always manifest the same punctiliousness in keeping an appointment at a practitioner's office? This may evidence that we have not yet gained the true sense of values.

"At a meeting of the Christian Scientist Association, April 12, 1879, on motion of Mrs. Eddy, it was voted,

—To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17). Our uniting with this church means that we have demonstrated in some degree the healing power of Truth and Love in our lives. It is evidence that we desire to help actively in furthering the Cause for which our Leader established the Church of Christ, Scientist. Here let us make sure that we recognize the paramount mission of this church. Do worldly activities hinder our taking part in the work of our branch church? Do we listen to arguments and excuses for not attending the church services and meetings? If we worked for these meetings, cared for them and cherished them, our desire to attend them would be supreme over other attractions. Priceless benefits are reaped when we bring to a Sunday service the light and love we have gained from our study of the Lesson-Sermon in the *Christian Science Quarterly* during the week. The word which is read from the desk, thus supported and upheld by the congregation, brings forth evidences of the very presence of the Christ. If we realized this, should we so often absent ourselves? Should we allow error to deceive us into believing that anything else is more desirable?

The Wednesday evening testimony meetings appeal especially to the stranger and inquirer because of the testimonies of healing given there. What a joyous occasion it is when each member brings his contribution to the feast, it may be by a testimony, or it may be by the prayer and work done in preparation for it! The meeting is a public acknowledgment that Christian Science heals. The need for this testimony is very great, and

its influence is immeasurable. "Ho, every one that thirsteth, come ye to the waters."

The world is hungering for the healing Christ. Let us answer that call by the faithful application of the truth in our individual lives, and by the appreciation of what the organization stands for in the world today. Let us value aright the priceless treasure which is ours. Let us hold fast our profession. Malicious animal magnetism would present plausible arguments as to why we should not work actively for the Cause. While the world's turmoil goes on, it would put us to sleep. It would be glad to see us functioning as a material organization, supported by material wealth instead of by the fruits of Truth demonstrated in the individual lives

of those comprising its membership. But animal magnetism, being unreal, has no power whatsoever.

It would profit each of us to study earnestly our Leader's words in "Miscellaneous Writings" (p. 177), "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes;" and: "Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!"

THE POTION

KATHRINE H. WILLIAMS

I SOUGHT a man of God to cure my ill,
For I had learned surcease from pain and calm
Come not of matter. "Oh, what need I still
To do?" I importuned. "Is there no balm,
No positive prescription from above?"
"My child," he said, "God's potion is His love—
His all-embracing love."

Long afterward I sought the seer again.
"I had not plumbed the depth of ill the while
My flesh cried out," I said. "In grief I fain
Would leave a world that can no longer smile."
But he made answer, "Lift your gaze above;
Both pain and grief are done away in Love—
Unfaltering, deathless Love."

In direst need I sought him, but of late:
"Save or I perish," tearfully I spoke;
"A grievous wrong I bear, and bitter hate
Would claim me—speak the word that once awoke
A stricken heart." "My child, in God above
There is no sin, no grief, no pain. His love,
His perfect love, is All."

EVER-PRESENT LOVE MEANS NEVER-PRESENT EVIL

FRANK SADDLER

ON page 210 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full." Obedience to this rule should be the aim of every Christian Scientist. Certainly, as we succeed in thinking good thoughts more and more constantly, we shall think evil thoughts less and less, for we cannot think both at the same time. The displacing of evil with good through the spiritualization of thought is the demand of the truth which Christ Jesus taught and demonstrated, and which our Leader has re-established in Christian Science.

The Master gave us the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." By his own example, Jesus showed us the way to attain this perfection. His consciousness being constantly and completely filled with Truth and Love, he was continually destroying some form of evil as he met it in his daily life. There were no formulas in Jesus' teaching, and there are none in Christian Science. The Science underlying Christ Jesus' teaching, which Mrs. Eddy discovered, is demonstrated in loving; in reflecting God, Love, and destroying error. This is done as we become conscious of the ever-presence of God, good, and the consequent never-presence or nothingness of evil. Gaining an understanding of this Science requires no remarkable intellectual qualification, as some sup-

pose. The disciples were unlettered men for the most part. It does, however, require a willingness to put into practice the teachings of this Science.

Love needs to be actively obeyed. We can no more enjoy its beneficent effects by mere contemplation without application, than we can gain the cool refreshment of a swim in a lake by standing on the shore, looking at the water. To affirm actively the truth that God and His creation constitute the only real existence will spiritualize thought and destroy the belief of corporeality, the false sense of self as existent in matter. This belief of corporeality or evil is "a liar, and the father of it." When we consciously replace error with Truth, and love for others rather than self-love becomes our constant mental attitude, then the evil which attaches to this so-called self ceases to manifest itself in our experience. And this freedom blesses not only the individual, but others, as Mrs. Eddy makes plain where she says (Miscellany, p. 210): "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."

A practical example of the working of this rule is seen in the following experience of a student of Christian Science. This student had been employed for several years by a firm which, like many others, had undergone severe shrinkage and reorganization during the depression. The result was a strenuous burden of work on the remaining employees,

of whom he was one, with the added handicap of lower wages and more difficult living conditions. Without warning, the individual in question collapsed on the way to work one morning, and was barely able to reach a Christian Science practitioner's office near by. With this loyal worker's aid, he was restored sufficiently to call his office and return home alone. He was an active Scientist, a conscientious student, and had had many proofs of healing in his own experience. He could not see how the sense of nervous exhaustion could have overwhelmed him so suddenly; but he knew the error must be corrected in his own thinking. So he set to work to uncover it and cast it out. He prayed for light, and was able to return to his office in two days; and eventually a complete healing was effected.

While waiting in a practitioner's reception room one day, he picked up a Christian Science periodical, and was attracted to a passage dealing with the expression of love for others. In a flash he realized his difficulty. During the years just passed he had become so mesmerized with his own trials and problems that he had in a self-centered way thought of the world as revolving about him, instead of seeing divine Love as the center of all real being. Consequently, his attention to self had so contracted his capacity for loving—hence for true living—that it was threatening to incapacitate him in every way.

With a deep sense of humility and gratitude he resolved from that hour to give every conscious moment to the declaration of his real nature as spiritual, reflecting God, Love, with the determination to express love to others; to cease selfishly contemplating his own situation and do what

he could do for others, through utilizing the infinite might of Love. He saw that only in loving could he be really living, or be healthy, or have abundance, or express right activity. He understood what Paul meant when he wrote, "Love is the fulfilling of the law." As he did this, his thought became joyous and free. He prayed, knowing that he already possessed that for which he asked—Love. All he desired was to love more in every thought and deed. His heart went out to God, and the result was the disappearance in a few days of all discordant physical symptoms. And what was more important, he had gained more spiritual understanding. He was so released from his former sense of self that he was able to do more and better work than he had ever done. His new-found joy of giving produced its own abundance. And the abundance of giving soon brought an abundance in living, reflected in better wages and far more harmonious working conditions than he could have expected humanly. Still more important, he found that he was now able to help others as he had not formerly felt it possible to do.

In the same way many other students of Christian Science have found that abundant, active living comes with constant unselfed loving, and that the expressing of love necessitates thinking less of self and more of mankind. Love was the outstanding characteristic of Christ Jesus, and of Mary Baker Eddy, the Discoverer and Founder of Christian Science. Her followers can best show their gratitude for their lives of unselfed love for humanity by themselves striving to live selflessly, humbly serving with a love that sheds abroad its healing rays in quiet and countless ways.

THE OFFICE OF THE ANGEL

BLANCHE HERSEY HOGUE

THROUGHOUT both the Old and the New Testament are found many incidents of angelic messages coming to those who sought God. These lovely records become understandable to the student of Christian Science when he accepts as true the definition of "angels" in the Christian Science textbook, "Science and Health with Key to the Scriptures." There Mrs. Eddy writes on page 581: "ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

God's knowledge of man and man's reflection of God constitute the forever-living unity between God and man. Through individual consciousness, through mental recognition and understanding, true acquaintance with God comes to men. Christian Science reveals God to be divine Mind, boundless, limitless, and purely good, knowing nothing less than infinite perfection. By His very nature and action as divine Mind, God imparts His own perfect qualities of spiritual being to His idea, man. Divine Mind maintains His creation through cherishing, perpetuating it in Mind; and the creation, spiritual man and the universe, receives that maintenance through reflecting and expressing God. Therefore, "God's thoughts passing to man," in this divine relationship, are indeed angels of impartation, guiding, supporting, enlightening even the present sense of mortal existence with spiritual power and peace.

Mrs. Eddy uses the word "idea" in two distinct ways. "Idea" is her

term for God's creation. God being infinite Mind, His creation is Mind's idea. Man himself is God's idea. Again we find in her writings the word "idea" used in such statements as that on page 307 of "Miscellaneous Writings," "God gives you His spiritual ideas, and in turn, they give you daily supplies." In the latter sense, God's direct impartation of spiritual ideas to the human consciousness is defined, and the individual's receptivity to the inflowing of divine Mind is made clear.

Christian Science distinguishes, as has no other religious teaching since the days of Christ Jesus, between the mortal sense of man, which appears to the physical senses, and immortal man, who is revealed through spiritual understanding. The former is an illusive counterfeit of the real man, a supposed product of false material belief, which in no way presents the truth of creation. The latter is man as God knows him in His own likeness and image, spiritual and perfect, immortal in nature, coexistent with God as His reflection. This real man is one with the divine Mind, in which he abides as idea. The Christian Science textbook declares of man (p. 475): "He is not physique. He is the compound idea of God, including all right ideas."

He who accepts the revelation brought to the world by Christian Science sees that his entire work lies in keeping clear this distinction between the mortal and the immortal. That which is mortal is perishable, he learns; that which is immortal expresses God, and is as good and eternally imperishable as is God

Himself. He finds his true being in this immortality, and begins to reject mentally those trials, tendencies, and temptations which he had believed to be part of his mortal selfhood. Thus the angel of spiritual understanding becomes a correcting angel, displacing the human sense of good and evil by a right demonstration of pure spiritual good—a good that is all-healing, all-saving, invincible.

Correction, therefore, is an office of the angel. The beginner in Christian Science is taught in his very first efforts to spiritualize his thought and experience, to deny evil as power or reality, and to cling to divine good as the substance and truth of creation. He begins to watch his own thinking, challenging its nature and purpose; and he must continue to watch it with honesty and courage. His progress is determined by his departure from mortal beliefs and practices, by his adoption of spiritual apprehension and demonstration. And that departure from the unreal to the real can be achieved in no other place than in the secret springs of his own inmost thinking. The way in which he regards his own impulses, looks at the actions of others, and reacts to apparently external happenings, tells the story of his fidelity to the angel of correction. Nowhere can he accord to any phase of error a place in God's universe.

Contrasting the imperfections of mortals with the logical perfection of God's likeness, we see that the angel of spiritual understanding could do no less than to reverse all that is mortal in order to bring to light the perfect and the immortal. This reversal goes on in the realm of human thought. In the secret chambers of the individual mental-

ity there is work to be done; there is a change to be effected. Mortality is to be put off; immortality is to be put on. In Truth's penetration of human consciousness, spiritual understanding does indeed become a correcting angel, making straight, clean paths for thought to walk in.

A mistake is never more than a wrong sense of something true and right. However disastrous the mistake, the remedy lies in finding the truth about which the false sense has been mistaken. Truth appearing, explains away every lie about itself, refutes everything that would contradict its own verity and actuality. Logically, there is a correcting fact for every mistake, a saving angel of true understanding for every false belief. And Christian Science, revealing the Christ, Truth, the spiritual facts concerning God and man and the universe, brings the correcting and saving angel to human consciousness, to destroy the sum total of mortal woe.

The word "counteracting" in the definition of "angels" quoted from the Christian Science textbook, defines clearly the office of angels. Completely, then, covering the full scale of material sense, the angel messages of purity and goodness, right ideas of being, emanate from divine Mind and are here to counteract, for him who entertains these angels, all untrue beliefs about being. For every falsity there is a saving truth; for every mistake, a counteracting healing fact. We read in the Christian Science textbook (p. 43), "The divine must overcome the human at every point." And it is point by point, thought by thought, deed by deed, that the counteracting angel of Truth, understood, performs its holy office and saves one from the

unhappy mistakes of sin, sickness, and death.

Does one believe himself to be a sinner, a sick person, a human weakening? Just where these viewpoints apparently prevail, there exists the right understanding of man, in divine Mind, to bring angelic correction to this erroneous estimate of man. Comprehending the truth of being, we see man to be God's faithful likeness, as good, as pure, as sinless, and as superior to pain and penalty as is God, whom he reflects. Correction, yes; substitution of true understanding for untrue speculation and false education; exchange of wrong for right in every mental outlook; purity and selflessness of motive, taking the place of impurity and greed. This is the work the Christian Scientist undertakes when he entertains the angel of God's presence, the angel of spiritual activity, the angel of man's true integrity. To the warped and darkened field of human thought comes a mighty correction when spiritual ideas counteract the claims of materiality. It is thus that spiritual activity establishes the blessing of Christian healing.

The Commandments of Moses, given to the Israelites and coming with undying power down the ages, stand as a correcting angel which, obeyed, lifts thought to the worship of the one God, and destroys the grosser sins of mankind. The perfect teaching uttered by Christ Jesus, embodied in what is known as the Sermon on the Mount, becomes to him who strives to follow it a celestial correction of every material impulse and temptation. The full revelation of the truth of being, brought to this age through its revelator, Mary Baker Eddy, re-

verses the entire belief in the material routine of birth, maturity, and decay, uncovering it as a wrong sense of God's man, disclosing the true creation as spiritual, perfect, intact, and immortal—the divine idea in divine Mind. And here is full heavenly correction, as it is demonstrated, for all that afflicts mankind.

The Scriptures record that while Jesus was praying in the agony of Gethsemane, "there appeared an angel unto him from heaven, strengthening him." In the dire extremity of the Master, the bestowals of divine Love were with him, girding him with power to withstand the oppression of evil. So to all under human stress can come the strengthening angel of the divine presence, and with its coming, correction, adjustment, healing, must come also.

The real man, reflecting perfection, needs no improvement. Correction appears to the human sense only. In the present necessities of human limitation the appearing of the real acts as continual adjustment to human beliefs, replacing them with true ideas of spiritual existence. Through this transforming acceptance of angels the false sense of man as material yields to the understanding that man is spiritual. To spiritual sense the real is the tangible. The unity of God and man, Mind and idea, more and more appears as the fact of true being. Thus thought comes to rest understandingly in Christ Jesus' prayer to the Father, "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

Reflection of divine Mind constitutes Christian Science treatment. Divine Mind furnishes legions of an-

gels to the rightly listening thought. He who does no more than to repeat obediently, and strive to understand, statements of Truth as the Scriptures and the Christian Science textbook set them forth, is, through such sincere beginnings, enlarging his receptivity to sustaining, correcting angels. Simple obedience to right thinking is a fundamental rule of Christian Science. One corrects, primarily, not his neighbor's outlook, but his own. As one lovingly obeys this rule, spiritual vistas will open more widely to him, understanding will deepen, spiritual footing will become more secure. For the office of the angel is not only to correct falsity, but to quicken spiritual apprehension in all ways.

Mrs. Eddy writes on page 298 of Science and Health, "Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being." It is, truly, an upward pathway. Angels of spiritual intuition are precious guides, leading always into light. No one is so far removed from good that some angel of right purpose cannot stir in him a desire for better things. No one need despair. He needs only to follow his best sense of right to find it bringing him into a still larger and clearer sense of right. Thus he is led by angels. Simply and satisfyingly he comes to know that he can companion with spiritual ideas, "God's thoughts passing to man," and that they can be to him salvation to the uttermost.

ASPIRATION

MILES BUCKSTON WATTS

ALONE with Thee upon the mountain height,
When shine the stars o'er canopy of night,
And gentle moon, aglow with her soft light,
Doth rise, proclaiming Love's supremacy,
And all is still; 'tis then I do delight
To sit and think on Jesus' ministry,
Whose every thought and deed was given for Thee.

For thus, when wearied by the heat and glare
Of day, he sat, and rapt in ceaseless prayer,
His burden laid upon Thy loving care,
Drew sweet refreshment from Thy helping hand.
Then on the plain, as unto him they bare
The halt, the maimed, Thy love with them he'd share,
And they were healed at his express command.

Dear Father, I would gain the Christlike mind
Which was in Jesus, and aspire to find
The power he knew. His life was meek, resigned
Unto Thy will; in all he did obey.
Like him, reflecting Thee, I too would bind
The broken-hearted, show unto the blind
The way of Truth, which leads to perfect day.

"BE SURE"

LESLIE BURN ANDREAE

ON page 117 of "Miscellaneous Writings" Mary Baker Eddy writes, "Be sure that God *directs* your way; then, hasten to follow under every circumstance." The teachings of Christian Science reveal clearly the fact that divine guidance may be sought and obtained under any circumstances, and earnest students of this Science endeavor to turn to God for this guidance in their daily lives, and are directed to the right solution of their problems proportionately to their faithfulness, understanding, and obedience. In the above quotation Mrs. Eddy lays stress on a very important point, which is sometimes overlooked when one seeks guidance and endeavors to act according to divine direction. She says, "Be sure"!

In the Bible we learn that David was offered the armor of Saul, but alert to the subtle temptation of evil coming in the guise of good and protection, he rejected it, saying, "I cannot go with these; for I have not proved them." It was as though he had said, "I am not sure that it is God's will that I should approach this problem of overcoming evil in this way." Sometimes we are tempted to accept as divine guidance some plan the chief recommendation of which, when honestly analyzed, is that it coincides with our preconceived notions of how the problem should be worked out. Or, maybe, it seems the safer course to adopt. This false armor must be detected and rejected, if we wish to be sure of God's way.

That we have the right to demand definite and unmistakable proof that the direction we are taking is from

God is shown clearly in the story of Gideon as it is related in the book of Judges. The story of the fleece of wool is an account of how Gideon made certain that it was God who was guiding him to take steps to save Israel. He had previously received proof of this divine guidance when the angel appeared to him under the oak. And though, as the story shows, he was obviously willing to be obedient to God's commands, he still had some doubts as to whether he had been chosen to deliver Israel from the Midianites. So he put the question to the test by means of the fleece of wool.

The first morning, when the fleece was wet and the earth beside it was dry, it was not an entirely conclusive demonstration of divine power and answer to prayer, because, although he "wringed the dew out of the fleece, a bowl full of water," Gideon, as a farmer, must have known very well that a fleece of wool, being highly sensitive and attractive to dampness, naturally absorbs moisture to a considerable degree, and that it was possible, in the ordinary way of things, for the wool to be still thoroughly wet after the dew had disappeared from the ground. Desiring to be absolutely sure, he asked, the second morning, that this natural characteristic of wool should be entirely reversed. This was done, "for it was dry upon the fleece only, and there was dew on all the ground"—an impossible thing according to the mandate of natural law. Thus Gideon proved conclusively that God was guiding him. And, having proved it, he carried out his task with full success.

This story is a lesson on the importance of being sure before taking our initial steps in the working out of a problem, and shows us how imperative it is to prove through consecrated work that God's guidance is both available and vital. Divine guidance is often easily recognized. But sometimes there seems to be some uncertainty as to this guidance, particularly where the circumstance involves a number of people. Here it is necessary patiently to prove beyond any doubt that God is directing us. As we grow to rely on Him in everything, we quickly distinguish the motives that govern us, and, like our Leader, are able to say (Miscellaneous Writings, p. 347): "A true sense not unfamiliar has been awakened. I see the way now. The guardians of His presence go before me. I enter the path. It may be smooth, or it may be rugged; but it is always straight and narrow; and if it be up-hill all the way, the ascent is easy and the summit can be gained."

Many have discovered how true those words are. They have found not only that God does care for what we may call the major issue, but that every little detail all along the way is provided for with the wonderful accuracy of divine law. Whatever is undertaken by divine guidance is divinely protected throughout the whole course of its development and unfoldment.

We know from Jesus' temptations in the wilderness that the devil comes in the guise of good, quoting Scripture in support of its propositions. Until we attain to the spiritual understanding and discernment which enabled him to detect instantly the spurious nature of the suggestions, it is wise to imitate

Gideon in demanding an unmistakable assurance of divine leading. Principle, being unerring, accurate, precise, and all-inclusive, guides and governs perfectly.

Perhaps one of the chief facts to recognize about divine guidance is that, though we may speak of seeking it or asking for it, actually it is always present, because guidance is a natural and inseparable function of divine Principle. The real man, reflecting Love, and thus governed by divine Principle, is always in possession of Mind's guidance, for he knows no other law, no other motive power. Guidance is an ever-present spiritual fact, an ever-acting function of divine Mind. Man is never without it, never unconscious of it. It is only the lie of personal sense, claiming to operate as human will, selfishness, opinion, that seems to hide its presence. In proportion as we faithfully forsake these beliefs we bring our thought into accord with the guiding Principle, and this results in confident progress. Then our work unfolds easily, happily, and harmoniously.

Like the little child who takes his mother's hand in crossing the busy thoroughfare, without a thought of fear or a doubt of where he is going or what is about to happen to him, so we too can learn to take the Father's hand trustingly and let Him lead us in His all-knowing wisdom and all-embracing love. In "Science and Health with Key to the Scriptures" (p. 454) Mrs. Eddy has written these immortal words on guidance: "Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine

Love to move upon the waters of mortal mind, and form the perfect concept." In these words we find the key to all successful and lasting achievement. By heeding their message we can be sure that our efforts are God-inspired and God-protected.

That our Leader faithfully and loyally obeyed her own injunction to "be sure," and then hastened to follow, is amply proved in the successive steps she took for the continuous growth of our Cause, and for its everlasting protection. Only the divine Mind could have led and empowered her to organize The Mother Church

and its branches, establish the periodicals, including our daily newspaper, and compile the Church Manual for the guidance and protection of our movement. Of the Manual she says that its Rules and By-Laws "were impelled by a power not one's own, were written at different dates, and as the occasion required" (Miscellaneous Writings, p. 148). And this Manual is destined, as Christian Scientists firmly believe, to become the model of all future rules of action, bringing guidance, protection, and blessing to all mankind, because it is based on Principle.

"THE LENS OF SCIENCE"

ALICE LOUISE MERRILL

THROUGH his human experience as shepherd boy, fugitive, and king, David learned to praise God and acknowledge His infinite power. In the thirty-fourth Psalm he sang, "O magnify the Lord with me, and let us exalt his name together."

Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes in "Miscellaneous Writings" (p. 194), "The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter." Again, in her Message to The Mother Church for 1901 (p. 12) she says, "The lens of Science magnifies the divine power to human sight; and we then see the allness of Spirit, therefore the nothingness of matter." The repetition of this counsel by our Leader invites earnest consideration of its meaning.

Through Christian Science we learn that spiritual illumination is God-bestowed and divinely directed. Today, many are awakening to the

advantage to be gained by discerning truth through spiritual sense, for thereby one acquires a clearness of perception and an accuracy of impression far in advance of any former ability. "The lens of Science" is an indispensable aid in gaining a right apprehension of that which actually exists.

Are we, as loyal Christian Scientists, depending wholly upon the lens of Spirit? Can a belief in matter aid humanity in magnifying God and in making nothing of matter? No; God, the All-seeing, is not to be found through erroneous material beliefs. Matter is inert, lifeless; it has no voice, no vision, no intelligence. Mortal mind, which, in belief, expresses itself as matter, has no healing power resident within itself. Healing power is a prerogative of divine Mind, and can be exercised only by those who place radical reliance upon the allness of Spirit and admit the nothingness of matter. Healing power, thus invoked, results in improved

mental and physical conditions, and is accompanied by constantly increasing spirituality.

The blind man whom Jesus healed at first saw men as trees walking. The Master continued in prayer, trusted in the lens of Spirit to magnify "the divine power to human sight," and the man's vision was completely restored.

Christian Science designates discordant conditions of matter as erroneous belief, and this strengthens the Christian Scientist in his determination to make nothing of matter. But he must guard against the subtle temptation to dwell upon and to talk about false beliefs, thus giving them a foothold in his consciousness. He must refuse to hold on to a mental concept of disease, progress to higher altitudes, and take his stand for spiritual perfection here and now.

A Christian Science practitioner of long experience was attacked by a disease generally considered incurable. She knew that only mortal mind, so called, could take cognizance of disease, and that no alert worker would desire to accept information or seek advice from such a mischief-making busybody. She therefore refused to be mesmerized by self-pity or the desire to arouse sympathetic concern among her friends and relatives. She even took a further step and refrained from a discussion of symptoms with attending nurses. With the help of a Christian Science practitioner, who highly approved of her stand, a complete recovery soon followed.

Let us put down the argument that with advancing years we must make concessions to matter. Reliance upon Spirit is in no way impractical at any time. Continued reliance upon divine power brings renewed bless-

ings. We need to pray for grace to face the light of Truth—not shrinking from it, nor accepting a temporary halting place in matter. In "Science and Health with Key to the Scriptures" (p. 458) Mrs. Eddy says: "It is anything but scientifically Christian to think of aiding the divine Principle of healing or of trying to sustain the human body until the divine Mind is ready to take the case. Divinity is always ready."

Mortal mind claims equal intelligence with divine Mind. It claims to possess power to influence and control human thought, and to present its proposals as being expedient, natural, normal, and in accordance with customary procedure. The Christian Scientist must acquire the spiritual understanding which enables him to analyze aggressive mental suggestion with its cruel motives and aims, see its baselessness and its powerlessness. Then his awakened thought is ready to appropriate the harmony and the dominion which accompany scientific discernment and declaration.

Commercialism fosters dealing in material remedies for bodily ills; it displays its panaceas through every available medium of publicity. And by adroitly and persistently pressing its claims for patronage of material remedies it would tempt even the Christian Scientist to come down from his watchtower and consort with the very forces of evil which attempt to discredit and hinder his recognition of the healing efficacy of Christian Science treatment.

But, equipped with "the lens of Science," we can go forward, meet and successfully silence all enemies of spirituality, no matter how time-honored or deeply entrenched in mortal thought they may seem to be.

We can refuse to permit supposedly inherited or otherwise imposed material beliefs to produce in us a state of hopeless nonresistance. We can accept fully and unreservedly the teachings of Christian Science, take our stand, trust divine Love every step of the way. God supplies light, dominion, freedom out of His inexhaustible store of good.

Sight, or spiritual discernment, is a precious gift. It enables us to divide between the intuitions of consecrated thought and the density of materialism. Any belief of impaired vision, any argument of lessened ability to acquire a full and satisfying knowledge of God, must be recognized as the age-old claim of animal magnetism to produce a mist—a belief in a selfhood apart from God.

Christian Science utilizes the lens of Spirit as a corrective. God, good, is acknowledged as supreme. Man is seen to be now and forever complete and perfect. The mists of self-love, self-ignorance, and fear are classified as illusion, and through

spiritual understanding they are dispersed.

Confident and inspiring, indeed, are the words of our Leader, who joyously declares in "The First Church of Christ, Scientist, and Miscellany" (p. 129), "And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust, and how he presses to his original, never severed from Spirit!"

The simple yet profound statement, "Let there be light: and there was light," beautifully expresses the infinite power and majesty of Deity, and the ease and grandeur with which divine pronouncement becomes effective. Christ Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Mary Baker Eddy's contribution to humanity demanded unusual self-denial and heroism, and she faithfully completed her God-appointed task of illuminating the way which leads to the mount of revelation.

OVERCOMING

WILLIAM COLWELL BARTLETT

WHEN wrestling with the visions dark of sense,
 We may not always clearly see and trace
 The measures full and workings of God's grace;
 Yet in the blackest hour, the false pretense
 Of error's power is but a dream, immense
 Perhaps, to human thought, and yet untrue.
 To know this fact fore'er presents for you
 And me, against the foe, a sure defense.

When storm and stress of contest ends, with joy
 We rise, beholding then the vision fair
 Of God's own thoughts, where error seemed to be.
 Such overcoming shows naught can destroy
 Aught of the good God knows, nor e'en impair
 God's man—the image of His purity.

RECOGNIZING GOD TO BE EVERYWHERE

GEORGE J. SCHANTZ

ON page 247 of "Science and Health with Key to the Scriptures" Mary Baker Eddy writes, "It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness." There is a great deal of joy and freedom to be experienced by the student of Christian Science in recognizing that God is everywhere. Whatever of genuine good is experienced is the manifestation of God.

God's law was manifested in the lions' den, in the fiery furnace, the raging storm, the journey out of Egypt, through the Red Sea, through the wilderness, preserving the sense of existence for those who trusted in Him. Christ Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink," assuring his followers that their human needs would be provided for through active recognition of infinite divine Love, everywhere present. The Bible and our Leader's writings abound with assurances that there is no place where God is not, and that every manifestation of spiritual life, health, peace, and joy is an expression of His goodness.

To recognize God's presence while seemingly confronted by impassable barriers to happiness and progress, is a foretaste of eternal freedom. Such recognition is not only the privilege of the Scientist, but a requirement, if freedom is to be attained.

Divine Mind is present everywhere, and is spontaneously active and expressed by thoughts or ideas. Scientific recognition of this brings a sense of humility, of which Mrs.

Eddy says in "Miscellaneous Writings" (p. 1), "Humility is the stepping-stone to a higher recognition of Deity." Progress is the reward of the humility and vision through which all the works of God are recognized and understood.

A state of discouragement is but a state of lapse from the recognition of God as ever present. There can be no discouragement in the consciousness aware of the fact that man is always at one with God, reflecting action, ability, capacity, understanding of good. God is eternally pouring out His blessings, and He must be recognized as the creator of the good, the perfect, the real. Such alertness is both encouraging and uplifting. Knowing that God is present in His infinite power imbues one with courage to meet every adverse situation as its master.

Disease is due to belief that a destructive power is exercising authority over the body—a power distinct from and contrary to God. What seems to be a physical disease is an erroneous, distorted mental state made manifest on the body. Correct this mental state with the truth that God is present where error is supposed to be, and the disease disappears. The scientific fact is that disease has no real existence. It only seems to be real, and appears so because we believe that God is absent.

The recognition and realization that Life is God and that Mind, Spirit, is the only power, heals disease and destroys sin. In Science and Health (p. 485) our Leader states, "If thought yields its dominion to other powers, it cannot outline on the body its own beautiful images, but it

effaces them and delineates foreign agents, called disease and sin." There can be no sense of pain where there is the recognition of God as the only power, and as present everywhere.

Realization of Truth is accomplishment—demonstration. Realizing the truth about God and man's relationship to God—that he is a perfect, spiritual, conscious identity, and not a material personality—makes possible the demonstration of man's true state of being. As the result of this demonstration, we express a greater degree of health and harmony. Understanding God better as divine Love—Mind—Principle—drawing closer to Him as the only power and presence, we express more of the Godlike nature—the Christ-idea. Thus our lives become more harmonious, and we are more grateful, more joyous, more active, more truly successful. The belief of physical disturbance can find no place in a consciousness thoroughly cleansed and purified through the understanding of the truth about God and man. God heals, and men receive this healing by recognizing, acknowledging, understanding God as All-in-all. Healing is always possible, but Christian Science needs to be understood if one is to demonstrate true health and spiritual freedom.

Recognition and expectancy are important spiritual attributes in destroying sin as in healing physical disease. The sinner must recognize sin as an illusion. By so doing he repudiates his former belief in it as

a power. The wrongdoer believes sin can produce pleasure, else he would not cling to it and indulge in it. When he acknowledges his error, which he knows to be wrong, and recognizes God as the only power, he has opened his consciousness to the inflow of all that is good.

In a consciousness so filled, there is no place for sin or for any desire to sin. Wrongdoing is proved unreal whenever one understandingly and sincerely recognizes that God is everywhere. What comfort, what assurance, is to be found in this fact! No matter how dark or discouraging the threat of error may seem to be, it can be ruled out of our consciousness—therefore out of our experience—as we know that there is no cause for it and no law to perpetuate it. Error is not a power; but it will seem to last just as long as one continues to believe in it as real. This process of reasoning makes nothing of every false belief, regardless of the guise it may assume.

The recognition of God as everywhere is in sharp contrast with what the physical senses would have mankind believe. These senses deny Spirit and spirituality, and claim reality for themselves. But the recognition of God's omnipresence demonstrates the falsity of sense testimony. Thus the student's thought yields to the truth that there is one supreme power, Mind, Spirit, God, from which only good can come.

"Do not I fill heaven and earth? saith the Lord."



We often make our duties hard by thinking them hard. We dwell upon things we do not like till they grow before our eyes, and, at last, perhaps, shut out heaven itself. . . . Cheerfulness in the service of Christ is one of the first requisites to make that service Christian.—*Frederick Temple.*

"REMEMBER LOT'S WIFE"

JEAN ELSIE SANDERS

ONCE at eventide, beneath the deepening skies of ancient Palestine, there appeared in the gates of Sodom two strangers. Supposing them to be travelers in need of rest and lodging, Lot, according to the story in the book of Genesis, generously pressed them to remain with him overnight. In return for his loving hospitality, the strangers—who were angels sent to protect him—warned Lot to flee at once with his family because the wicked city was to be destroyed. When they seemed to linger at parting with home and possessions, the strangers laid hold upon them and sent them on their way with the words, "Escape for thy life; look not behind thee." The fate of Lot's wife, who could not resist one longing backward look, is well known.

The people of Jesus' time were familiar with the story of the pillar of salt, and on one occasion the great Teacher drew from it a vivid illustration. In referring to the escape from Sodom, which necessitated leaving behind them every material dependence, Jesus said: "Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife."

"Remember Lot's wife"! How rich the significance of this admonition to all who are beginning to recognize the stultifying effect of looking backward so intently that they lose sight of the road ahead! We must watch our thoughts, that

they do not temporarily congeal into a pillar of salt, so to speak, while we are absorbed in viewing our past mistakes or griefs or material pleasures, keeping our gaze fixed on those self-destroying errors, so that we stumble and halt and cannot go forward. Indeed, a pillar of salt is not more stationary than a mentality hardened by resentment over past bitterness, or perhaps inert by reason of longing for the material ease of other days. How we need to be awakened to the vital necessity of more valiantly, more joyously, following Paul's example, as shown in his words about himself, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"! Therefore, to use Jesus' illustration, when, upon the housetop of awakened spiritual desire, the Christ is revealed and we receive the inspired impulse to follow the gleam toward the kingdom of Spirit, let us not come down to gather up our cherished mortal concepts and notions, and carry them with us. "Remember Lot's wife"! Remember that salvation is at hand, not behind.

We must begin with God's allness, and hold firmly to the permanence and ever-presence of spiritual good. There can be no "lo here" or "lo there" in divine Love. Whatever of good was once manifested in our lives is still in Mind—still present, still abundant, lovely, and satisfying. Perhaps, though, we have forgotten how to receive gratefully. The difficulty surely lies with us, for God would not be infinite if His

goodness ebbed and flowed with human circumstances. As we grow to love the feeling of belonging to God, we shall rest happily in His care, knowing that

"All of good the past hath had
Remains to make our own time glad."

This consciousness of belonging to God shuts out any false sense of belonging to the world. It shows us the foolishness of fears, which tremblingly await a possible recurrence of something that never existed in Truth, or that feed in anguish on the remembrance of mortal sins and sorrows, which were but fitful shadows flickering briefly across one's real consciousness and leaving it unharmed.

After we have prayerfully discovered that past errors were but self-destroying dreams, shall we stop there? Shall we not press forward faithfully, more eager than ever that the present hour shall hold nothing unlike Love, and that it shall be enriched and made wiser by virtue of lessons learned? Contemplating past blunders does not help us to avoid a repetition of them. In fact, Mrs. Eddy puts her finger accurately on a great truth when she cautions us that "the abiding consciousness of wrongdoing tends to destroy the ability to do right" (Science and Health, p. 405). This is plain when we realize that while our thought is overwhelmed with a gnawing remembrance of evil or failures, our ability to perceive and reflect the pure goodness of Love is necessarily diminished, for we have looked back and so brought our progress to a temporary standstill.

Christian Scientists should rejoice that error is powerless to cling to anyone. It is we ourselves who, either

deliberately or unwittingly, cling to error and endow it with whatever power it seems to wield over us. But thanks be to God, we can drop that burden. God did not give it to us, and it is not His will that His beloved ones should bend wearily beneath any load.

Many who are bowed down with ungainly burdens are not only peering backward fruitlessly, but also fearing to go forward, although not knowing exactly what they fear. Mrs. Eddy has written encouragingly in Science and Health (p. 452), "When outgrowing the old, you should not fear to put on the new." She wrote that admonition out of her own rich experience. Mrs. Eddy learned and proved through many trying difficulties that in going forward we inevitably outgrow numerous concepts which must be relinquished willingly before we can benefit from the advanced step. The very fact that a new course of action has been presented is a favorable sign, because until we have learned the necessary lessons right where we are, thus earning progress, we may not see the way open before us.

Turning from materiality, step by step, makes us gently aware that there is no past error toward which we need look back wistfully or fearfully. Nor are we standing on the threshold of some unknown, uncertain, and possibly dangerous future. Spiritual man lives in the vast eternal now with God. He reflects and gives out all that he receives from his creator, and nothing else, just as an image in a mirror receives no form or action from any source but the object it reflects. An idea of God cannot be torn with indecision or mocked by constantly recurring pain or restlessness. God's child is cog-

nizant of nothing but the divine presence. He is aware of no location but the peaceful domain of Mind. He can have no experience but the calm unfolding of illimitable spiritual Love.

In healing ourselves of wearying recollections, we should include the immediate past as well as the more distant days, for only in the last hour perhaps you or I yielded to a thoughtless, hasty word or an unworthy act which false pride is hindering us from acknowledging. Does it seem that the mistake was too severe to be atoned for now? Then remember that "earth has no sorrow but Love can remove." Mortal mind can present nothing so discordant, but Love can remove its ache and bitterness and shame, if one is honest

in his repentance and consistent and humble in his efforts for reform.

Are there any bewildered ones who sincerely believe that human conditions were once better in some yesterday for which they long? Even though the material manifestation once seemed more affluent, the very dryness of the stream at present should be the means of driving those persons up and on to greener pastures—to the recognition of Spirit as the only presence and power, the All of existence. Maybe it seems as if we too have "strangers" forcing us on to new fields which look alien and isolated and undesirable from the distance. But God's angels often come in unknown guise. Let us keep watch for them, even in the midnight hours.

"WILT THOU BE MADE WHOLE?"

ALEXANDER WARENDORFF

UNDER the marginal heading "No healing in sin," Mary Baker Eddy, the Discoverer and Founder of Christian Science, has written in her textbook, "Science and Health with Key to the Scriptures" (pp. 369, 370), "No man is physically healed in wilful error or by it, any more than he is morally saved in or by sin;" and, "To be every whit whole, man must be better spiritually as well as physically."

For centuries sermons have been preached about the crippled man at the pool of Bethesda, but only with the advent of Christian Science has there been a satisfactory explanation of how this healing was accomplished by the great Metaphysician, Christ Jesus. Doubtless there were, and are today, many grand Christian men and women who have wondered

why Jesus, the most compassionate of men, did not ask others at the pool if they would be healed. To the thought enlightened in Christian Science the answer becomes clear. With his spiritual insight and perception our Master read the thought of the one who was ready to receive spiritual healing.

In this great multitude of "impotent folk" there was one whose heart was open to the regenerative influence of the healing Christ. One of the qualities necessary to receive spiritual healing is obedience. When this man was commanded, "Rise, take up thy bed, and walk," he did not stop to argue or say that he could not do it, or that he only wished that he could do so. He was obedient to the command uttered by God's faithful messenger. The healing ap-

peared forthwith. Later on, our Master found the erstwhile cripple in the temple. This indicates that he had awakened to seek God. Jesus reminded him of his healing: "Behold, thou art made whole." Then came those compelling words which have been ringing down the centuries, addressed to the man but applicable to all men in every age, "Sin no more, lest a worse thing come unto thee." Here is plainly indicated the cause of human suffering and woe, and the way out of it.

There is an ignorant error which is generally indulged; it is the belief that Life is in or of matter. This belief belittles our heavenly Father, God, erroneously seeking to put the infinite into the finite. It thus breaks the divine Commandment, "Thou shalt have no other gods before me;" and James tells us that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Christian Science has come to the world to deliver men from the belief of life in matter; and it is daily delivering multitudes of men, women, and children from the bondage engendered by this false belief.

Through the understanding of "the scientific statement of being," as found on page 468 of Science and Health, thousands of men, women, and children have been healed of so-called incurable diseases, and sinful habits have been destroyed. This "scientific statement of being" sets forth the fundamental teachings of Christian Science.

Again, we find this statement (*ibid.*, p. 542): "The belief of life in matter sins at every step." For more than half a century Christian Science has been repeating the call of Christ, Truth, "Come unto me, all ye that labour and are heavy laden, and I

will give you rest." Come away from your false material beliefs and dependencies, and learn the truth about God and His spiritual creation, including man. Then you will find rest, peace, health, and harmony, experiencing these in your daily life. The belief that Life is in matter, or the material body, is the root cause of war, pestilence, disease, sin, poverty, and death.

Christian Science has come to show men the way to destroy this false belief. The way is made plain in this Science, and it is here for everyone to learn and practice. Christian Science reveals God as the saving Principle, Love, and not as a corporeal Saviour. Divine Principle is always present and available to heal, save, and bless all who gain an understanding of it, and order their lives accordingly.

It necessarily follows that, since God is omnipresent, in His presence there is no crippled man, no sinful man, no sick or dying man. When Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise," he declared the scientific truth that God is the only healer. Truth alone destroys human delusions.

Humility, then, is a great essential in the practice of Christian Science. The understanding that God alone heals the sick and the sinning, through humble, obedient spiritual thinking, is fundamental in Christian Science practice. In healing the sick and reforming the sinner, through the power of God alone, Jesus proved to a doubting world the scientific unity which has always existed between God and man. His was a healing ministry. And he taught and practiced the divine or spiritual

method of healing. He commanded all who would follow him to go forth and do likewise. Jesus made spiritual healing the test of Christian faith, saying, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

For nearly three centuries his followers proved their faith by their works, healing sin and all manner of disease and raising the dead, thus showing that spiritual healing was not for his time only, but is for every age. This is being proved today in Christian Science practice by loyal followers of Mrs. Eddy's teachings.

Christian Science treatment, then, is to be seen as the actively applied understanding of the allness and ever-presence of God. Truth, through this God-given understanding, heals the sick and reforms the sinner. As we rise above the sense of evil into a high and holy state of

consciousness, we shall be able instantaneously to meet and destroy every claim that presents itself to us, whether it be sin, sickness, poverty, or death. A perfect understanding of the allness of God, and the consequent nothingness of anything unlike His nature, will give us the mastery over every form of error.

Our beloved Leader abode in a state of spiritual consciousness. She stood steadfast in the truth, and let God do the healing work. Earnestly desiring to follow their Leader, loyal Christian Scientists are striving to reach that state of spiritual consciousness and abide therein, for they know that Truth alone can blot out every form of error.

Jesus' method of healing the sick is clearly defined in Science and Health. And our Saviour's way of healing is the model which Christian Scientists are following, in the degree that they have the Mind that was in Christ Jesus.

LOVE'S ANGELS

GERTRUDE DEANE HOUK

WHEN mists of doubt and fear encompass thought,
And sorrow, pain, and discord real seem,
Be still and know that Truth, when humbly sought,
Reveals all evil as a mortal dream.

Look up to God in prayer and find surcease;
Love's angels are beside thee all the way—
Truth's messengers of harmony and peace.
Be swift to answer, ready to obey.

If doubt and limitation still seem near,
Rejoice, be glad, lift up thy voice in song;
These are but shadows which will disappear
Before angelic thoughts which vanquish wrong.

If in affliction we but recognize
The lessons that reside in human cares,
And prove them to be blessings in disguise,
We entertain Love's angels unawares.

GOD—THE ALL AND ONLY

ETHEL DANIELS HUBBARD

THERE is a familiar story of a lamb caught in a thicket and struggling frantically for release, only to become more thoroughly entangled in the brambles. The shepherd came to the rescue, but stood quietly waiting until the lamb ceased his struggles, whereupon he stretched out his rod and drew it to safety. It is a simple story, but it deserves careful consideration, since it contains a deeply valuable lesson. What was it that made the lamb cease his frightened efforts to escape? Had he become exhausted from exertion and fear, or had he given up in despair? There may have been a simple reason: he had become aware that the shepherd was at hand. He may have looked up and beheld the kindly figure with its evident willingness to help, and known that the shepherd could be trusted to release him. His vain efforts were ended when he recognized his deliverer.

To those who are perplexed, this story brings a helpful message. Many of us have known what it means to become entangled in the brambles of mortal belief. We have felt the pricks and the tenacious clutch of its tendrils. Its subtle twists have engrossed and baffled us. We have become bruised and bewildered in our struggles to escape through material means. And then we have become suddenly aware of the divinely gracious presence of our Father-Mother God, who has been inseparably close to us in all those moments when we were so absorbed in our unhappy plight that we did not look up to behold Him.

Now as we turn to Him we begin to realize His tender care for all, His unfailing nearness, and His consum-

mate ability to heal and to bless. With this discernment comes the cessation of our vain struggle to overcome error by our own unaided efforts, and we look to divine Mind for the perfect solution. Thus we learn that the way to drop our burdens is found in looking to God and recognizing Him as our divine deliverer. To our steadfast gaze there unfolds such a revelation of the nature of God, as infinite good, that we spontaneously and wholeheartedly trust in Him. In this great trust we accept His deliverance—the method of divine intelligence rather than of human groping—just as the lamb, trusting in the shepherd, was lifted out of the brambles.

Christian Science teaches the spiritual nature of man. It is explicit on this point, just as New Testament teaching is explicit. In the Gospel of John, Christ Jesus is recorded as saying, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works;" and, "I can of my own self do nothing." In his speech to the Athenians, recorded in the seventeenth chapter of Acts, the Apostle Paul makes the challenging assertion, "In him we live, and move, and have our being." And in his epistle to the Philippians he says, "Work out your own salvation . . . for it is God which worketh in you both to will and to do of his good pleasure."

In her writings Mrs. Eddy makes it very plain that man has no existence apart from God. On page 475 of "Science and Health with Key to the Scriptures" is found the passage so earnestly studied by those who seek to know how Christian Science

defines man. Here we find man unequivocally defined, in part, as follows: "That which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." What could be more profoundly significant than these words! If we understood their import, would it not be easy and natural for us to give the truth unimpeded right of way in our thought in the solution of every problem?

In our human experience we are often conscious of a deep yearning for God, a longing for security and peace in the conscious sense of His presence. Yet somehow our way of approach seems blocked. We search our hearts and ask: What have I left undone? What specific route of thought shall I follow that I may find my way into oneness with Him? "The sweet, sacred sense and permanence of man's unity with his Maker, in Science," writes our Leader (Miscellaneous Writings, p. 196), "illuminates our present existence with the ever-presence and power of God, good." And then the clue is dropped into our waiting thought. It is not by anxious striving through material sense that we find our way to God, but by quietly watching and waiting on God, who reveals Himself to the seeking thought. The clouds of sense roll away as we light the flame of love in our hearts.

In the kingdom of heaven man looks always to God for the satisfaction of all his needs. He sees God, and nothing but God, since man and the universe exist as manifestations of infinite Mind. Such is the nature of man in absolute reality. But in place of giving in to blurred human thinking we must form the habit of looking to Him in every need, as a familiar hymn bids us do. And this effort is less complicated than we sometimes think. It is like the trust of the lamb in his shepherd, the unquestioning reliance of the child upon a loving parent. It expresses obedience born of the realization that "he [God] first loved us."

By this weaning of our thought from human will and its exactions, we come to the blessed sanctuary of communion, where we learn that true prayer means that we are being taught of God. It is God who creates and maintains our true spiritual selfhood. The teachings of Christ Jesus and Christian Science have stripped the disguise from materiality, that we may perceive its nothingness and behold the spiritual universe, the original and perfect creation. Love imparts to our consciousness pure and lovely thoughts pertaining to spiritual being, and gives us the illumined understanding which heals. And through all this experience of receiving from His bounty we draw nearer and ever nearer to the consummation when, as our Leader says (No and Yes, p. 25), "God becomes the All and Only of our being."



Individuality is the salt of common life. You may have to live in a crowd, but you do not have to live like it, nor subsist on its food. You may have your own orchard. You may drink at a hidden spring. Be yourself if you would serve others.—*Dr. Henry van Dyke.*

PARENTS' OPPORTUNITY

LLOYD B. COATE

GOD'S messages are for all people in all ages. The admonitions of Moses are just as applicable and as binding today as in his day. The great Hebrew lawgiver was commanded of God to teach the children of Israel to have one God and to love Him with all their heart, and soul, and mind. And they were to teach their children that God is one God. They were to talk about God's commandments in their homes and by the way, morning and night. The words that God commanded Moses to teach them were to be bound for a sign upon their hands, and should be as frontlets between their eyes, and written upon the doorposts and the gates.

These exhortations may be taken as meaning that the people should be very careful to preserve the remembrance of God's law, and observe His commands; that they should always have the commands in remembrance. If they would obey God's commandments, Moses assured them, all their needs would be supplied.

Today we have the mighty truths in the Old and New Testaments, and in the writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science, to remind us of the omnipotence, omnipresence, and omniscience of God, and the perfection of man as God's own likeness. Obedience to the truth regarding God and man brings healing, and men find through it that Love supplies all human needs throughout the ages.

When a lawyer tried to entangle and entrap the Master by asking him, "Which is the great commandment in the law?" Jesus answered

by repeating what Moses had taught, saying: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Christian Science gives the true interpretation of these two great commandments.

By example as well as by precept parents may teach valuable lessons. A father of three boys once said to the writer: "I believe the best course I can pursue is not to indulge in either tobacco or intoxicating drinks. Then my children can never say that I set them a bad example." Parents should teach their children how to protect themselves against aggressive mental suggestion presenting itself in the form of radiocasts, advertisements on billboards, in newspapers, and in magazines recommending cigarettes and intoxicating drinks. They should teach them that these indulgences hinder the development of true manhood and womanhood, and do not bring pleasure. Children feel the good influence of heavenly-minded parents.

Hannah, the mother of Samuel, worshiped God. As an expression of gratitude to Him she said of her child, "As long as he liveth he shall be lent to the Lord." She consecrated Samuel to the service of God, and thus laid the foundation which enabled him to become one of the great prophets in Israel.

Speaking of the opportunity of parents, Mrs. Eddy says in our text-

book, "A mother is the strongest educator, either for or against crime." She adds, "Hence the importance of Christian Science, from which we learn of the one Mind and of the availability of good as the remedy for every woe." She further says, "Parents should teach their children at the earliest possible period the truths of health and holiness" (*Science and Health with Key to the Scriptures*, p. 236). The Christian Science Sunday School is an invaluable help in teaching children "the truths of health and holiness."

The importance of teaching Christian Science to children is illustrated in the experience of a young man who had attended the Christian Science Sunday School for several years. His class in engineering at college was invited to make an inspection tour of a brewery, where all were offered beer to drink. His mother's instructions and the teaching received in the Christian Science Sunday School enabled him to turn away from the temptation.

The natural effect of Christian Science is healing. Through the reading of the Christian Science textbook many people have been healed of disease, also of the desire for tobacco and intoxicating drinks. It is a common occurrence for those who are addicted to indulging in profanity, tobacco, intoxicating drink, and sinful thoughts, to be healed of these errors while having Christian Science treatment for physical suffering.

In her Message to The Mother Church for 1901 (p. 31) our beloved Leader wrote, "Among the list of blessings infinite I count these dear: Devout orthodox parents; my early culture in the Congregational Church; the daily Bible reading and family prayer; my cradle hymn and

the Lord's Prayer, repeated at night; my early association with distinguished Christian clergymen, who held fast to whatever is good, used faithfully God's Word, and yielded up graciously what He took away." Many men and women who have helped to make the world better have attributed their success to the fact that they have had pure-minded parents and companions.

A careful study of the Bible and the writings of Mrs. Eddy, accompanied with a desire to live in accordance with the precepts they contain, will enable parents to gain a better understanding of God; and this is the primal need, if one would impart to children the meaning of the Ten Commandments given to the world by Moses, and Jesus' Sermon on the Mount.

In Psalms we read, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." As parents help their children to become better acquainted with God, good, and teach them to love good, they will reflect the attributes of God—joy, happiness, and contentment. By turning more and more to God, divine Love, for wisdom, parents will be rightly guided in supplying the need of their children for wholesome amusements, companionship, and clean sports.

Before leaving Sunday school, young people should be taught the privilege and helpfulness of subsequent church membership, as well as its obligations. Those pupils who are ready for an advanced step have another golden opportunity awaiting them, to wit, class instruction in Christian Science, which was provided for by Mrs. Eddy for further growth and progress.

BUILDING THE TEMPLE IN HARMONY

EVELYN WEBB SUMNER

"AND the name of the city from that day shall be, The Lord is there." Thus writes the prophet Ezekiel at the close of his prophecy of the establishment of God's temple on earth.

What is a city but a collective state of consciousness? Imagine a city wherein every individual is aware of the omnipresence of God, and expresses God. Would not that be a place where no discord of any description could enter? And let us bear in mind that a realization of the omnipresence of God comes through self-abnegation, which precludes the false sense of man, and sees only the true man. Mrs. Eddy tells us in "Miscellaneous Writings" (p. 46), "In Science, man represents his divine Principle,—the Life and Love that are God,—even as the idea of sound, in tones, represents harmony."

We read in the Bible that the Church is the body of Christ. In "Science and Health with Key to the Scriptures" (p. 583) Church is defined, in part, as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle." The true Church is not seen through the physical senses, nor is it expressed by material sense. The material structure is at best but the symbol of Church, which is spiritually perceived. Then, how impossible rightly to build a church by starting with the symbol!

How holy and God-governed the harmony of God's perfect Church! The Revelator says: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their fore-

heads. . . . And I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Each individual consciousness has its part in the diapason of heavenly tones in God's temple.

Every earnest student of Christian Science is learning daily to rise above the discords of material sense, above self-interest, above the clashing of many minds, many wills, into the glorious harmony of the one divine Mind, so letting divine Mind or Principle direct his actions. Then is he not learning to dwell in some degree with "the hundred and forty and four thousand" who, redeemed from the earth, hear the melodies of heaven and sing the new song? Silencing the clamor of material sense, and listening with the hearing ear, do we not even now catch an echo of the angel voices singing, "Glory to God in the highest, and on earth peace, good will toward men"? The human sense of temple is filled with the glory of God, as He is expressed by each of His little ones; so bringing peace and harmony to earth.

It is noticeable that in the Bible the Lamb is referred to as dwelling in the temple of God. And in the Glossary in Science and Health (p. 590), the "Lamb of God" is defined as "the spiritual idea of Love; self-immolation; innocence and purity." Does it not appear that only through self-immolation does the Christ, or spiritual idea of God, unfold to our consciousness?

We may be sure that God alone

governs His temple, and that self-will, or human opinions, which come from the carnal mind, which is "enmity against God," have no place therein. Just as "the idea of sound, in tones, represents harmony," so is each idea which "rests upon and proceeds from divine Principle," held in the perfect harmony of being, radiating and expressing Love.

No one and no thing can disturb Principle or deprive it of its perfect, obedient ideas. To catch a glimpse of this true "structure of Truth and Love," God-governed, God-protected, God-planned, God-expressed, and God-supported, and to know that we are lively stones in this holy temple, is to bring to human consciousness a vision of the temple of God, which, as it is held in the heart of each and lived, finds expression in human experience. A church structure beautiful, symmetrical, strong, harmonious within and without, should be the expression of true building—the healing which reflects divine Love. Such a structure is not built by human opinions, or sustained by money or by unwilling or laborious giving, but is indeed the expression of love, humility, courage, gratitude, joy, generosity, unselfishness. It exists to bless mankind, en-

rich the earth, and point to the unfailing source of all good. The more we look at the pattern shown us in the mount and see the true temple, already complete and perfect, and the less we look to earth or human opinion, the more perfectly will the temple of God be expressed among us; and the true Church must unfold in the hearts of all. God, who expresses beauty and art throughout His universe, will direct our human deliberations if we make our prayer to Him, and are found of one mind, and willing to say, "Not my will, but thine, be done."

We must let each idea unfold in an orderly way, and as the need arises it will be found that divine Love has already met it. The music of the spheres will be expressed in our churches as with one accord we all look to Soul, not sense, to govern. The light will shine upon us. The substance of Spirit will be abundantly revealed as we cheerfully bring all our tithes into the storehouse. Love will build our temple, a temple which opens its gates to all, and through which the light of Love pours forth to heal and save mankind.

"And the name of the city from that day shall be, The Lord is there."

"THEY NEED NOT DEPART"

ALBERT ESPEY

IN St. Matthew's account of the feeding of the five thousand, we find not only a convincing proof of the omnipresence and ever-availability of infinite good, but also a valuable lesson concerning the alleged ability of the so-called material senses and their spurious evidence to blind us to the allness of God, good.

According to the narrative, Jesus

had lovingly ministered to the spiritual needs of the multitude, and when it was evening the disciples suggested to him that he send the people "into the villages" to buy food for themselves. Whereupon Jesus, being richly endowed with the spiritual understanding of the infinite, never-failing substance and supply of divine Mind, replied to the disciples, in a spirit of

loving admonition and command, "They need not depart; give ye them to eat." But the disciples, like many today, had as yet very little understanding of the truth about substance and supply. Material sense, seeing only its own false, limited concept of supply, suggested the impossibility of their complying with Jesus' command; for they had "but five loaves, and two fishes" with which to feed so great a multitude of hungry people in a desert place. Jesus said, "Bring them hither to me." Then followed his beautiful demonstration of the omnipresence of divine Mind and its ideas, as real substance and supply, fully capable of meeting the human need and proving, to the joy and satisfaction of all present, that there was enough for all. For "they did all eat, and were filled."

In this inspiring demonstration, Jesus presented the only solution for all our seeming problems. He taught us at all times to look away from the lying evidence of the material senses "up to heaven," that is, to lift our thoughts to higher, spiritual realization of the infinitude of God, good, and to give thanks.

Sometimes in the daily round and under the stress of circumstances, we find the evidence of the material senses presenting such a realistic picture of lack and limitation that it holds our attention to a limited bank account, or an income entirely too small to meet our many obligations. Like the disciples, lacking the proper degree of alertness, inclination, and ability to cognize the fallaciousness of the false mental picture of lack, and failing to realize the truth about supply, we begin to question as did they about the loaves and fishes, "What are they among so many?"

At such a time let us at once recall and profit by Jesus' beautiful exam-

ple and proof of the scientific fact that although mortal mind may see only a very limited supply, a very small handful of provisions, divine Love has prepared infinite supply for all His children. Let us realize that invariably the true supply is present where we are, all the time and in abundance, and that we can behold it. God, the only source of supply, the source of all good, is omnipresent. Always we are where He is. He is unceasingly bestowing upon man, His image and likeness, an unlimited supply of spiritual ideas, which ever sustain, govern, guide, and provide for him.

Furthermore, this demonstration of Jesus is particularly applicable to the one who believes he lacks health. All such a one need do in order always to enjoy health, which is unlimited and good, never limited or poor, is for him to seek, find, and utilize the lesson contained in Jesus' loving admonition, "They need not depart," and to follow his example by beginning right where he is to realize the truth that health is a condition of Mind, and always expressed in man.

Health is never to be found in material conditions. Never is it physical, but always divinely mental, and ever present, since God is everywhere. Proportionately to our God-like thinking do we enjoy health. "As he thinketh in his heart, so is he," says the book of Proverbs. And Mrs. Eddy tells us in *Science and Health* (p. 120) that "health is not a condition of matter, but of Mind."

How enlightening is Christian Science in thus awakening us to the fact that, after all, every kind of so-called erroneous condition with which one may be confronted is wholly mental, and may be harmoniously and satisfactorily adjusted by the immediate correction of one's own thinking!

Never does one need to depart; never does one have to go to some other place in order continually to "stand porter at the door of thought" (*ibid.*, p. 392), and protect it against insidious, aggressive mental suggestions by demonstrating the scientific fact that health, employment, and supply are found in God, divine Mind. God is the only creator, and man is the creation, yes, the very image and likeness, idea, or reflection, of God. Therefore, God's man is consciously employed in reflecting health, and all the other qualities, faculties, and attributes of his creator, divine Mind.

So, regardless of the nature of the seeming discord, always it must be labeled erroneous suggestion, presenting itself in one or more of its seemingly manifold guises, and aggressively claiming that good is limited to certain localities or is dependent upon some particular person or material remedy. The erroneous suggestion contends that matter is substance, and that supply is to be found only in something material.

However, such is not and cannot be the case, since Christ Jesus, our great Exemplar, proclaimed and never failed to demonstrate the inspiring truth that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This statement Mrs. Eddy refers to (*ibid.*, p. 410) as "showing that Truth is the actual life of man;" and then she adds, "but mankind objects to making this teaching practical."

Thus, in every experience, Christian Science teaches us always to keep our thoughts based on the truth about God and His creation, including man, and consistently to identify ourselves therewith. Thereby we are enabled to realize and rejoice in a higher consciousness of the infinitude of divine Love and the omnipresence of God, good, and our own relationship thereto. We are enabled to prove that it is possible for us, wherever we are, and without cessation, to enjoy to the full our dear heavenly Father's infinite goodness.

PUBLISHING

MARION ALICE BOWERS

Oh, beautiful his feet upon the highway;
And silvern is his voice above the crowd,
Who publisheth the tidings of salvation,
Who telleth all the love of God, aloud!
So joyous and so potent is the message,
The suffering and sorrowing are healed;
The poor and heavy-laden, looking upward,
Behold the fount of righteousness unsealed.

Oh, blessed are ye, little flock of Jesus,
The kingdom of your Father is for you.
And blessed, ye ambassadors of Science,
The knowing and the doing of the true.
For now, in this our day, the Word is spoken,
Oh, come, ye dear ones, sick and trouble-sore,
The Christ that ye have longed for is beside you;
The angel of his presence at your door!

THE CODICES OF EPHRAEM AND OF BEZA

By THOMAS L. LEISHMAN

THE Codex of Ephraem, often designated by the letter "C," now rests in the National Library at Paris, though it may have come originally from Egypt. It is what is called a *palimpsest*,—a word which, by its derivation implies that which has been "wiped (or rubbed-out) again." In the Middle Ages, vellum or parchment was somewhat costly, and it was not unusual for an impecunious writer to wash off or otherwise delete, as far as possible, the writing of an ancient manuscript, afterwards proceeding to use the parchment a second time. This is the fate which befell the Codex of Ephraem, which once contained the whole Bible. It is thought to have been prepared originally in the fifth century A. D., and we still find in it traces of every New Testament book with the exception of II John and II Thessalonians; though, in the nature of the case, it is not surprising that its script is now only faintly discernible, for, in the twelfth century, the treatises of one Ephraem the Syrian (from whom the codex is named) were written over what remained of the original text and often obliterated it entirely.

Unlike the Sinaitic, Vatican, and Alexandrian Manuscripts, which preserve the New Testament complete, or almost complete, the Bezan Codex which is marked for reference by the letter "D," now contains only the Gospels and the book of Acts, together with a few verses from III John. It is named after one of the sixteenth century reformers, Théodore de Bèze (or Beza), who in 1581 presented it to the University of Cambridge, where it still is—stating that

he had found it in a monastery at Lyons in France. Though its earlier history is veiled in obscurity, it is generally supposed to date from the sixth century A. D., thus forming a decidedly early witness to the text of the New Testament. In it the Gospels are not set down in the order familiar to us, for Matthew and John appear first, presumably because they were numbered among the twelve apostles, while Luke comes next, and Mark last of all. Another unusual characteristic of the Bezan Codex is that it is the earliest of the Biblical manuscripts to be written in both Greek and Latin—the Greek text being inscribed in a single column on each left-hand page, with the Latin rendering facing it. Then, too, it contains a number of noteworthy variations from the other early manuscripts, and indeed it is the only codex extant which inserts after Luke 6:4 the incident of a man who was working in his field on the Sabbath day, and was addressed by Jesus in the following terms: "O man, if thou knowest what thou doest, happy art thou, but if thou knowest not, thou art cursed and a transgressor of the law." The same manuscript, after relating how "the body of Jesus" was placed by Joseph of Arimathaea in the tomb which he had provided (see Luke 23:53), adds that there was set before the sepulcher a stone so great that "twenty men could hardly roll" it. While there is some question as to the authenticity of the variations and additions recorded by "D," they at least represent a very early tradition, and are thus of deep interest to the student.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

DUNCAN SINCLAIR
Editor

VIOLET KER SEYMER

GEORGE SHAW COOK

Associate Editors

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EDITORIAL

MAY, 1937

"THE RESTORATION OF PURE CHRISTIANITY"

CHRISTIAN SCIENCE is restoring pure Christianity. How is the restoration taking place? Mrs. Eddy answers the question indirectly on page 152 of "The First Church of Christ, Scientist, and Miscellany" when she writes, "The restoration of pure Christianity rests solely on spiritual understanding, spiritual worship, spiritual power." Have spiritual understanding, spiritual worship, and spiritual power, then, been absent from Christianity? Yes, to a great extent. For through many centuries men but imperfectly understood the truth underlying the Christianity of Christ Jesus—the truth about God, man, and the universe. Entertaining erroneous beliefs about God, how could they worship Him aright? And harboring in thought erroneous beliefs about the real man, how could men bring out in their lives the strength, the purity, the goodness, which belong to him as the image and likeness of God?

Christian Science emphasizes the necessity for a clear understanding of the nature of God, if Christianity is to be restored to its primitive purity and strength. Men must know Him as infinite good—as infinite Life, Truth, and Love. There can be no limiting of Deity. And since God is infinite Life, naught the opposite of Life has any real existence. Since He is infinite Truth, naught

but spiritual truth has any reality—error does not exist. Since He is infinite Love, the opposite of Love has no true being—evil is a delusion, an illusion, a lie. Christian Science is insistent that these truths shall be acknowledged as a primary and fundamental basis for Christian living.

Unless men understand these truths about God and hold to them, they cannot worship Him aright; they cannot do rightful homage to Him. Moreover, their living will be vitiated to the extent that they entertain erroneous beliefs about Him. Think how the error that God is not wholly good, that He knows both good and evil, has affected the human race. It has played havoc with faith in God; for how could one trust Him unreservedly, believing that He knows evil, or of evil? It has weakened, yes, stultified prayer to God; for who could pray with unalloyed confidence in Him, believing that His power for good is limited? It has weakened men in their resistance to evil; for they have reasoned that if evil is known to God it must be real—then, how futile for them to oppose it! The lives of men, their characters, their influence on the lives of others, are tremendously affected by the beliefs they entertain about God.

Let men gain a correct under-

standing of God, even the understanding of Him which Christian Science gives, and a sure foundation is laid for genuine worship and demonstration. On page 17 of "Rudimentary Divine Science" our Leader says: "The ways of Christianity have not changed. Meekness, selflessness, and love are the paths of His testimony and the footsteps of His flock." The ways of Christianity are the same as when Christ Jesus laid them down and trod them, but they must be known before we can follow them and not go astray. When God is understood as Life, Truth, and Love, and man is known as His image or reflection, the way along which we must travel becomes clearly defined. We must shut out of our consciousness all belief in the opposite of Life—all belief that decay and death are real. We must hold firmly to the fact that Truth has no opposite, and that a knowledge of spiritual truth destroys whatever material falsity may seem to oppose it. We must declare the nothingness of evil, and be certain that we are free to reflect Love unlimitedly.

Then, too, we should know that spiritual power is commensurate with spiritual understanding. It is spiritual understanding which enables us to obey the command of the Master, even the command which he gave to the seventy when he sent them forth on their missionary enterprise "into every city and place, whither he himself would come," to "heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10:1, 9). Healing can never be divorced from the practice of pure Christianity. The Discoverer and Founder of Christian Science writes (Science and Health with Key to the

Scriptures, p. 31), "First in the list of Christian duties, he taught his followers the healing power of Truth and Love." She adds, significantly, "He attached no importance to dead ceremonies."

Christians must give proof of their understanding of God and His idea, man, by healing the sick and the sinning, as well as every other inharmonious condition believed in by mortals. Our Leader saw the necessity and the wisdom of this from the moment she discovered Christian Science; and through her wise guidance her followers have been able to engage in the work of spiritual healing. And how happy they are that spiritual healing, as practiced in Christian Science, is free from all "dead ceremonies"; that it is the inevitable result of spiritual understanding—altogether the effect of spiritualized consciousness.

But healing sickness and sin, or any other inharmonious condition, is not the all of Christianity, although it is of great importance, since it proves that one has an understanding of real being. This understanding shows itself in all manner of ways—in a greater longing for uprightness in human affairs, in unselfishness, in purity, in compassion, in loving-kindness. The master Christian taught explicitly what pure Christianity demanded of men when he gave them the Beatitudes, at the same time pointing out the reward of obedience. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God" (Matthew 5:6, 7, 8). Not only these, but all of the Beatitudes teach the most exalted spirituality.

The Christian Scientist, clear in his understanding of spiritual truth and faithful in his endeavor to practice it, aims at ever fuller attainment in spirituality and ever greater accomplishment in the overcoming of evil in all its seeming modes. The example before him is that of the Master and Way-shower, Christ Jesus, who healed all manner of disease and sin, overcame so-called

material law, vanquished death—entirely through his understanding of reality, God and His creation.

Christian Science is restoring pure Christianity by giving its students an accurate understanding of spiritual being, whereby they are able to worship God aright and to utilize divine power, the power of Truth, in the overcoming of all error.

DUNCAN SINCLAIR

"IMMORTAL SOVEREIGNTY"

THERE is inherent in the human mind a desire to worship or to adore someone or something. If the object of worship and adoration is God, then all is well. And Mary Baker Eddy, in giving the spiritual sense of the Lord's Prayer (Science and Health with Key to the Scriptures, pp. 16, 17), has interpreted the lines, "Our Father which art in heaven," "Hallowed be Thy name," as follows: "*Our Father-Mother God, all-harmonious,*" "*Adorable One.*"

However, the worship and adoration of mortals has often been directed to human beings and material things, rather than to Deity. Throughout history, people have accorded adulation to rulers, governors, and others who were essentially like themselves, and therefore finite and fallible. The mistake has frequently been made of attributing to mortals qualities that can properly be attributed only to divine Mind. It is not strange, therefore, that this form of idolatry has resulted in disillusionment and disappointment. Whether those idolized are kings, military heroes, dictators, dignitaries, or potentates of one kind or another is of secondary importance. The mistake, figuratively speaking, consists in placing some person on a

pedestal, and afterward pushing him off. This is harmful alike to those who are placed on the pedestal and to those who put them there. The needed lesson for mortals to learn is that, absolutely speaking, "there is none good but one, that is, God."

Faithful and alert worshipers of the one living and true God in all ages, even though themselves occupying exalted human positions, have seen the need of turning the thought of the people away from reliance on persons to trust in divine Mind. Thus we find the Psalmist exhorting his hearers: "Put not your trust in princes, nor in the son of man, in whom there is no help. . . . Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." And Solomon, when elevated to the throne of Israel, prayed, "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?"

Jesus the Christ, who is rightly regarded by his followers as the most kingly man who ever lived on earth, when asked by Pilate, "Art thou the King of the Jews?" answered, "My kingdom is not of this world." In his ministry he was impelled by his great desire to see the kingdom of

God, Spirit, established among men. This spiritual kingdom, or reign of Life, Truth, and Love, is that to which Mrs. Eddy refers on page 141 of *Science and Health*, where she writes: "In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty."

From medieval to more modern times the trend has been away from absolutism to modified forms of government showing forth more of the spirit of democracy. Even in countries where the form of government is still monarchical, the nominal rulers have been gradually divested of despotic powers. In some countries the throne has become virtually a symbol of unity and co-ordination. The "divine right" of kings has given way before increasing recognition of the individual and collective right of the people to be governed by Principle. No longer do the citizens of enlightened countries subscribe to the superstitious belief that the king can do no wrong. Tyrannical government, whatever form it may temporarily assume, will eventually recede before the advance of spiritual enlightenment. As outgrown beliefs disappear, much of the pomp, pageantry, and ceremony which doubtless are as repugnant to forward-looking rulers as to many of their subjects, will of necessity be abandoned. Class distinctions will become less marked as thought becomes more generally enlightened.

Hero worship is not always indulged with respect to political rulers,

but frequently to captains of industry, to financial magnates, to so-called intellectual giants, as well as to leaders of social and religious movements. So far as the Christian Science movement is concerned, such a possible tendency was forestalled by Mary Baker Eddy, the Discoverer and Founder of Christian Science, for in her message to the members of The Mother Church for 1901 (p. 34) she admonished them to follow her only so far as she followed Christ. Her constant effort was to turn the thought of her followers away from her personality to her teachings. Christian Scientists do not worship their Leader, but they love and revere her.

Christian Scientists, in common with other right-thinking people, admit the need for orderly and righteous government among men. For this reason they have respect for governmental authority and are obedient to the laws of the countries in which they live. Nevertheless, they recall the words of the prophet Ezekiel, "Thus saith the Lord God; . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Remembering these words, they look forward to the time when, as the result of the inescapable turning and overturning that will take place in human thought, he "whose right it is" shall reign. They are convinced that government by Principle will inevitably supersede that of persons.

In the kingdom of heaven—absolute harmony—the supremacy of Principle, divine Love, is acknowledged and His law holds sway. Perfect justice and equity prevail in God's kingdom. In it there is no cause for contention and strife. All

are impartially and rightly governed by omniscient Mind, and eternally and abundantly provided for by that Mind. In it, greed and dishonesty, limitation and lack, sin and sorrow, have no place.

To the eventual establishment of this heavenly kingdom among men Christian Scientists look forward with confident expectancy. Its coming was foreseen by Christ Jesus, and is foretold by our Leader on

page 565 of *Science and Health*, in words that have become familiar to all students of Christian Science. She says, "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science."

GEORGE SHAW COOK

CHRISTIAN PRACTICE

SPIRITUAL healing is seen in the spontaneity and power of Christ Jesus' ministry among men. His healing works demonstrated the loftiness of his teachings, and Christian Science explains the basis of both with irrefutable clarity. It declares that since God is the same yesterday, today, and forever, the time for purely spiritual healing is now, just as it was in Jesus' day.

Unwearied in her search for the secret of healing such as the Master accomplished, and the laws underlying it, Mary Baker Eddy found it through her inspired and exclusive study of the Bible, carried on unremittingly for three years after she herself had experienced spiritual healing. When she had demonstrated the truth of her discovery by numerous cases of healing, many of them instantaneous, she published the textbook of Christian Science, "*Science and Health with Key to the Scriptures*," and for over sixty years this book has been bringing spiritual illumination and healing within the range of all seekers.

Of the genuine Christian Scientist our Leader says (*Rudimental Divine Science*, p. 12), "Above all, he keeps unbroken the Ten Commandments,

and practises Christ's Sermon on the Mount." What a practice! Are we all familiar with this Sermon, running through three chapters of Matthew's Gospel? Does its heavenly spirit permeate our consciousness? When this is so, nothing will veil our understanding of the presence and power of divine Love or limit its healing evidence in our midst.

Sometimes a student of Christian Science is discouraged by the insistent suggestion of mortal mind that he possesses the letter but not the spirit of Christian Science. His acceptance of this suggestion does not act as a corrective, but as a hindrance. How is one to gain the longed-for spirit of Christian Science? By knowing that even as the letter of Christian Science is increased by study, so is its spirit increased in the measure of one's loving service to others. The one who is demonstrating Christian Science never drifts away from it, nor is he ever at a standstill. He who lives the Golden Rule is filled with the spirit of love.

The Golden Rule means not only acting toward others as we would have them act toward us, but also thinking of others as we would have them think of us. Would we wish to

be thought of as faithless, uninspired, unloving, slow to find the way of health and the pure joy of spirituality? Do we sometimes judge "according to the appearance"? If our every thought of our fellow men, our nation, and neighboring nations is true, it will benefit them and we shall be expressing the spirit of Christian Science in our innermost thinking. Then we shall not entertain the suggestion that we lack the spirit of Christian Science, for we shall be actively proving that we possess it.

Divine Love is the motive power in healing, and all can bounteously express the spirit of love if they will surrender in thought, word, and deed that which would alienate them from it. Whoever would succeed in Christian practice must steadfastly reject the suggestion that he lacks the spirit of Christian Science on the ground that there is, in reality, no lack of spirituality, no lack of love. Our Leader writes (*Science and Health*, p. 520), "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space."

When Jesus knelt to wash and wipe his disciples' feet, he gave them an example of simple, loving service, free from ostentation. "If ye know these things," he said, "happy are ye if ye do them." With Jesus, knowing and doing were identical. If at times we are discontented because we are contributing only lean sheaves to the general harvest of Christian Science, we should look into the why and wherefore of this discontent. Is it traceable to infidelity, divided allegiance, fitful effort on our part? Are we seeking respite from disturbed or discontented thoughts in foolish diversions? These may help to while away the time, but they are no help to one in imbibing the spirit of Chris-

tian Science and in meeting human needs.

The honest determination to face one's difficulties with the radiant truth of being and through ever closer communion with God and one's own spiritual identity, brings conscious rewards and good healing results. Truth, as we reflect its pure light, uncovers the reason of self-condemnation, removes it, and puts us in the way of actual demonstration of the healing power of God. For "what doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" Blind faith is insufficient; but spiritual understanding, coupled with the constant expression of universal love, brings forth the fruits of Christian practice. Christian Science lifts us above the reproach of theoretical Christianity into the joy of scientific demonstration.

The Christian Scientist must see that in so far as he is expressing God he is expressing power and is bringing to light the real health, holiness, and immortality. Truth is All-in-all, and there is no evil in Truth to which to bear false witness. Scientifically, there is no such thing as a false witness to hinder the highest Christian practice here and now, for false witnessing is a suggestion of error to be denied. The twofold material belief that the unreal is real and that the universe of Spirit is beyond our cognizance, is the basic error that needs to be overcome and can be overcome through increased spirituality. Man's spiritual senses know only that which is spiritual and perfect, and these are the only real senses.

Our Leader says, "To heal, in Christian Science, is to base your practice on immortal Mind, the divine Principle of man's being; and

this requires a preparation of the heart and an answer of the lips from the Lord" (Rudimental Divine Science, p. 9). The immutable foundation of divine Principle is the same for all. As we stand upon this foundation we look out upon God's perfect universe through spiritual sense and cannot fail to express the infinite graces of Spirit. Through daily "preparation of the heart" we receive more and more heavenly inspiration, and live the spirit of our prayers.

Christian practice makes urgent demands upon the Christian Scientist as legitimate human needs press

upon him. It leads him to rely upon God, and to give ever higher proofs of the peace and power of true thinking and the beauty of the divine nature. The active practice of Christian Science lifts one above fear and the irascible emotions of material sense into the imperturbable confidence of spiritual sense. The Christian Scientist who devotes his life to understanding God and proving his understanding in Christian practice abides in spiritual clarity. To the way-weary he can say, "I will shew thee my faith by my works."

VIOLET KER SEYMER



FROM THE DIRECTORS

[As published in the *Christian Science Sentinel*, March 20, 1937]

There are a number of churches and societies which have not yet complied with the request for historical statements in the *Christian Science Sentinel* for July 14, 1934 (Vol. XXXVI, p. 920). To them, that request is now renewed.

Historical statements are also desired from individuals, especially from those who can relate interesting or illustrative facts or incidents in the early history of Christian Science. Such statements should be both accurate and as definite as may be possible. The authors should be especially careful in regard to dates, places, and the names of persons. They should also sign their statements.

All historical statements may be sent to Bureau of History and Records, 107 Falmouth Street, Boston, Massachusetts.



ITEMS OF INTEREST

[As published in the *Christian Science Sentinel*, March 13, 1937]

RADIO PROGRAMS BY SHORT WAVE

Christian Scientists some distance from Boston will be interested in the several radiocasts of Christian Science programs by short wave from Boston broadcasting stations. That these programs are heard at great distances is attested by the many letters of appreciation received from various parts of the globe.

The complete service of The Mother Church is radiocast by short wave both morning and evening on the first Sunday of each month. The morning service is sent by a frequency of 15.25 megacycles, and has been heard at

great distances. The evening service is sent out on a frequency of 6.04 megacycles which, while international in character, is also received very well in many parts of North America. A religious program is radiocast on the third Sunday afternoon in each month on the same wave length as the Sunday evening service. News which is currently published in *The Christian Science Monitor* is sent out twice each weekday over two short-wave stations. The present schedule for these three types of programs sent by short wave from Boston is as follows:

Services of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts:

First Sunday of each month over Station W1XAL.

Morning service, 15.25 mc., starting with chimes at 10.12 a.m.

Evening service, 6.04 mc., starting with chimes at 7 p.m.

Studio programs:

Third Sunday, monthly, from Station W1XAL, 6.04 mc., 4.30 to 5 p.m., consisting of readings from the Bible, Mrs. Eddy's writings, an article from one of the Christian Science periodicals, and hymns from the Christian Science Hymnal, as solos.

The Monitor Views the News:

Every day except Sunday.

Station W1XAL, 11.79 mc., 4.30 and 6 p.m.

Station W1XX, 9.57 mc., 1.45 and 5 p.m.

One listener writes that it is a "big experience" each time he hears the voice of a station sending these programs from Boston. He adds: "Unfortunately my knowledge of English is not so great that I can follow all the lectures easily, but it is my endeavor to completely equip myself in this language that is so important for all people, by listening attentively to the offerings. I am writing you these words of thanks in the thought that it will interest you to know that even in small, but beautiful, Switzerland the reception . . . is very good, and in the very center of the city of Zurich."

A letter received from a Christian Scientist in Portugal, who had heard the service of The Mother Church by short wave, states, "Only those living miles away from home, and those not having any service near, in town, can appreciate how much the broadcast means."

From northern Ireland came the following: "You can probably guess the thrill of happiness which I felt when the announcer stated that he would now take his listeners to the bell tower of the Church to hear the chimes. The whole service came through very clearly and I heard every word of the Lesson-Sermon."

The commander of a steamship sends word that "there is hardly a day during the entire trip that we fail to receive very distinctly your news of the world."

In a section of Labrador which is closed to navigation from October to June, the daily radiocast by *The Christian Science Monitor* is thoroughly appreciated as "news."

A writer in Texas says, "It is quite lovely to be able to get the important news of the world first-hand on the day of its occurrence, and I greatly appreciate it."

From India came a report that "the service was superbly rendered and highly enjoyed."

A Christian Scientist in South Africa, many miles from any Christian Science organization, tells of hearing The Mother Church service clearly with a small radio. She says: "I followed the whole service throughout just as though I was one of the congregation—which, of course, I really was. . . . I intend now to listen in every month, and almost wish it were every week."



[As published in the *Christian Science Sentinel*, March 27, 1937]

CHRISTIAN SCIENCE ORGANIZATIONS AT COLLEGES AND UNIVERSITIES

An outstanding example of the scope of Mary Baker Eddy's purpose to aid all humanity in its struggle heavenward is found in the provision of the Manual for the forming of Christian Science Organizations at colleges and universities, where the local rule permits (see Manual, Art. XXIII, Sect. 8). Proof of the great value of this provision is found in the work of the organizations which have been formed in several of these institutions. No one can doubt the value to students in secular institutions, following the courses of study regularly prescribed, of the opportunity to seek spiritual refreshment and strength in the meetings held by these Christian Science Organizations.

Students today are called upon to pursue branches of study in which the approach is usually from a material standpoint. Such studies lead thought away from the spiritual creation and, unless the student be especially alert, his vision of "the things above," the things which are not seen, may become clouded. The urge to accept the point of view of instructors and textbooks is often very great. The student has entered the institution for purposes of secular education, and he has confidence, quite naturally, in the opportunities placed before him. He is, usually, away from home and his parents' guidance. Accordingly, his need is great to drink frequently at the fountain of Truth and Love, from which eternally flow the streams of living waters.

The college Christian Science Organization offers the student the opportunity to clarify his thinking, to strengthen his purpose to follow in the paths opened by Mrs. Eddy, and to abide in the assurance that the spiritual realm is the universe of reality. As he reviews the experiences of the classroom with this in thought, his vision will be kept clear. He will not yield to the temptation to accept as final those branches of study which deal with a material universe.

The college organization also provides the opportunity for those who are less prepared to stand firm in the faith, to derive needed heartening from those who have advanced farther along the way. Moreover, those students who are equipped spiritually find joyous opportunity for service in lending aid to those in need. The seeker and the one privileged to minister are mutually blessed. Mrs. Eddy sets forth perfectly on page 518 of "Science and Health with Key to the Scriptures" the joy of this experience: "The rich in spirit help the poor in one grand brotherhood, all having the

same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

Although it is understood that only those in the classification designated in the first sentence in the Manual By-Law, "Privilege of Members" (Art. XXIII, Sect. 8), are eligible to hold office, to vote, and to carry on the actual work of the organization, yet the Manual provision also permits graduates of a college having a Christian Science Organization to become members. This, in many instances, means much to the student members. To have the encouragement, guidance, and experience of older Christian Scientists during these formative years may be of untold value to the student. And graduates who have given thought to the subject are aware of the opportunity offered them to help and encourage a deserving group. That ministry is greatly productive of good which supplies an urgent need.

The presence in any college or university of an earnest band of Christian students can but make for the welfare of the institution. It is becoming increasingly manifest that material ways and means of life never bring the greatest degree of success, or the highest sense of satisfaction. In an age of inquiry, like the present, every theory or proposition is put to the test. Is it practical? In what way does it promote human welfare? Christian Science is answering these cogent queries in definite terms of Christian living.

The college organization is also privileged to give a lecture by a member of The Christian Science Board of Lectureship.

Students in a college have the priceless privilege of exemplifying the results of Christian Science in their upright, serene, and joyous demeanor, and in their health. Such examples show forth more emphatically than mere words the results of the working of practical leaven in promoting harmonious lives.

There is much more of blessedness in the college organization than at first appears. It was our revered Leader's full consciousness of the need for these organizations and the possibilities for good in them that prompted her to provide for them. Those who take advantage of her provision reap a rich harvest from her wise sowing.



NEW SOLO SETTING FOR "CHRIST MY REFUGE"

Announcement is made of the publication of a new solo setting for the poem, "Christ My Refuge" by Mary Baker Eddy. This musical setting, by Vivian Burnett, presents the words in a simple and direct style and with poetic feeling, which should make it a useful and acceptable solo for use in the Field. Published for high voice, in G—D to F sharp, and for low voice, in F—C to E. Price 60 cents.

Librarians of Christian Science Reading Rooms are requested to bring this announcement to the attention of the music committees or soloists of their churches, and to record the new solo in the catalogue of Mrs. Eddy's works on file in all Reading Rooms.

Orders and remittances should be sent to HARRY I. HUNT, Publishers' Agent, One, Norway Street, Boston, Massachusetts.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

The next meeting of the Board for this purpose occurs June 4, 1937. Applications to be acted upon at that time should reach the Clerk by May 21, 1937. Applications received too late for the June admission will be placed on file for the November, 1937, admission.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.



CHANGE OF ADDRESS

When sending a change of address, the following points should always be included in the request:

- (1) New address
- (2) Old address
- (3) Name of each periodical subscribed for

Unless all this information is given, prompt changes cannot be made.

The co-operation of our subscribers is earnestly requested, as the receipt of this information will lessen the necessity of mailing duplicate copies because of undelivered periodicals and also save the Publishing Society a considerable amount in postage, which it is necessary for us to pay on undeliverable literature returned to us.



ARTICLES AND POEMS

Articles and poems are accepted by the Journal, Sentinel, and Herald Editorial Department only from members of The Mother Church. Preferably, contributors should correspond for themselves. A memorandum containing information and instructions for contributors can be obtained by addressing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One, Norway Street, Boston, Massachusetts.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

"BRING ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Christian Science teaches us how to recognize and bring all our tithes unto God, and so to open the windows of harmony and banish all fear, sickness, lack, sin, and hate; and to know the absolute presence of perfection surrounding, enfolding, and protecting us constantly. Mrs. Eddy so beautifully expresses it in these words from the textbook, "Science and Health with Key to the Scriptures" (p. 569): "He that touches the hem of Christ's robe and masters his mortal beliefs, animality, and hate, rejoices in the proof of healing, —in a sweet and certain sense that God is Love."

I have been able many times to rejoice "in the proof of healing" and to know the "certain sense that God is Love." I had the privilege of attending a Christian Science Sunday School, for which I am most thankful, but it was not until I was far from home and among those who knew nothing of Science that I really discovered the wonderful truth of perfect Father and perfect son as revealed in Christian Science. I became very ill and at first did not know which way to turn; then I remembered very vividly the healing of my father of tuberculosis when I was a little girl. I turned wholly to the reading of my Bible and Science

and Health, which I always carried with me, and I was completely healed. This opened a new earth and a new heaven to me. Since then I have been healed of wounds and scars resulting from an accident, of constipation, hemorrhoids, fear of paralysis, colds, and burns, and have experienced a painless childbirth.

One of my most wonderful experiences was the revelation to me of the meaning of Jesus' words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I felt very conscious of Christ's nearness and protection.

I am most grateful for Christian Science, for all the activities of our church, for the faithful practitioners, and for membership in The Mother Church and a branch church. Also, I wish to express my gratitude for the sense of peace and good that has come to me through the literature. I am thankful that Mrs. Eddy's books and the Christian Science publications are placed in the public libraries. I have seen much good result from this source.—(Mrs.) *June Littell Walraven, Oklahoma City, Oklahoma.*

I AM indeed grateful to God, infinite good, and to Christ Jesus, the Way-shower, for the many blessings that have come to me through the study of Christian Science; for a better understanding of God and man and their true relation. I may say with our beloved Leader, Mrs. Eddy (Science and Health, p. 45): "Glory be to God, and peace to the struggling hearts! Christ hath rolled

away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love."

Christian Science means much to me, as it has regenerated my whole life. I have been healed of many physical ailments, such as chronic constipation, catarrh, corns, and pain, and have overcome many faults of character, such as envy, hatred, malice, and ill will. I have overcome the smoking habit of long standing. Through trusting in God I hope I may be able to help others on their way from sense to Soul.

I am indeed grateful for membership in The Mother Church, also in a branch church, for the lectures and all the periodicals, the Reading Rooms, the librarians, our loving practitioners, and for all activities of the Christian Science movement; for the realization that God, divine Principle, is my refuge, strength, power, and help in all my paths. Last, but not least, I am extremely grateful for our beloved Leader, who so unselfishly has given this truth to the world.—*Charles Eugene Smith, Denver, Colorado.*

EIGHTEEN years ago a simple statement of truth by a loving student of Christian Science led me out of darkness into light, and I should like to give earnest, grateful testimony to the fact that "to those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health by Mrs. Eddy, Pref., p. vii).

I was a young mother at that time, and the problems of training my two-year-old daughter seemed utterly beyond my ability to solve. I tried

every means that child psychology and kindly advice from others could suggest, but always I came up against the blank wall of unruliness, willfulness, and disobedience. To mortal sense I was sincere and doing my best, but neither earnest thought nor tears seemed to help. I kept wondering what I would do in later years if a baby of two could be so ungovernable.

A friend living very close to me also had a little girl of the same age, and she would frequently stop in to see me. The difference in the two children's behavior was so marked that I was almost sorry to see her come, for I was ashamed and embarrassed. One day she found me particularly upset, and in desperation I said to her: "What on earth do you do to train your child so beautifully? What can I do with mine?" I can still hear that gentle, loving voice saying: "You can't hope to govern that baby until you govern yourself. You expect her to be naughty; you look for it always, so of course she is."

I had scarcely heard of Christian Science, certainly never considered it, but I was like a drowning man grasping at a straw. I questioned her for hours, seeking some light, and what she told me of Christian Science started me on my journey from sense to Soul. It was not easy to change from an expectancy of error to that of good, but I knew I was on the right path at last, and it was not long before my baby was manifesting improvement because of my changed thought.

As the years have passed she has grown sweetly and beautifully into thoughtful young womanhood. Not once have I been troubled or fearful for her welfare, because I know that

she is God's child. I realize, too, that it is not my problem to change her, but only my privilege to help her on the path to peace and happiness.

I have since had another daughter, born under the care of Science. Her birth was harmonious and absolutely painless, and her development, both mental and physical, has been a lovely thing to watch and rejoice in.

Whether the problem has been physical, financial, or one of human relationship, there has been an answer for me in Christian Science. I am grateful for the trials of human experience, for they have been one of the means of proving God's loving care. As I look back over the years I can see them clearly marked with milestones of growth, and each milestone marks some crisis when error seemed rampant. The error is gone and forgotten, but the spiritual truth gained is mine forever.

I am humbly grateful that I live at this time, because Mrs. Eddy's loving, consecrated thought has given to the world the means of finding God and claiming sonship.—(Mrs.) *Josephine Penny Kramer, Coral Gables, Florida.*

THIS testimony is given with heartfelt praise and thanks to God for His countless blessings and wonderful protection.

Some time ago I fell down a flight of stairs in the hall of my home, severely striking the side of my head and bruising many parts of my body. As I lay at the bottom of that stairway, with no one near to give aid, I wondered how I should get upstairs again. In this helpless condition my thought turned to these words of Mrs. Eddy, from *Science and Health* (p. 424): "Accidents are unknown to God, or immortal Mind." I seemed

to realize the truth of these words and to discern God's ever-presence and perfection clearer than ever before. Suddenly I arose, as though lifted up, and found myself walking up those stairs entirely free. All pain had completely disappeared, and I went about my household duties as though nothing had occurred. What a glorious day that turned out to be, because the truth had again been demonstrated that the everlasting arms of Love do uphold and sustain us in time of need!

Christian Science, the greatest gift of God to man, made available to all in this age through our revered Leader, Mary Baker Eddy, has brought joy and happiness to me and mine. In its teachings can be found the "pearl of great price" spoken of by Christ Jesus, making our lives glow with health and holiness.—(Mrs.) *Betty Jeckstock, Chicago, Illinois.*

[Original testimony in German]

"Now faith is the substance of things hoped for, the evidence of things not seen." The greatest gift which divine Love has given me through the study of Christian Science is this faith which is certain of good, of Truth. Only he who has felt the emptiness and inanity of a life which acknowledges no God can imagine what it means to gain that faith to which the true and the good are the only reality. I had to travel a long way in the labyrinth of material beliefs before I was ready to turn to the teachings of Christian Science.

As a result of religious instruction received in school, I had from childhood a great aversion to religion, which later increased to hatred of God, or rather of the false concept of God which I had been taught. I

finally thought I could do without God or Christianity, and since I supposed that I was acquainted with Christianity because I had been brought up in it, I sought the truth in a non-Christian philosophy about God. I very soon had to acknowledge that this, too, was powerless to give an answer to my questions and to my search for the meaning of life. Long years of suffering finally brought me to the point where I resorted to Christian Science, with reluctance, but with the faint hope that perhaps I, too, could be helped as others had been helped.

The way was not easy for me. Only with the untiring, patient help of a practitioner was I able through years of struggle to learn step by step to prove that all the errors assailing me were nothing. Hate, envy, slanders which confronted me, serious illnesses, all tried to harass me in every way possible. But as I lost my fear of evil and put my trust in God, all these beliefs disappeared into their native nothingness.

So it was my privilege to find what I had never before thought possible. A doubter and denier of the existence of good was made one whose greatest happiness is her faith in God, a faith which grows firmer and more sure with every demonstration it has to make. I became a woman who no longer doubted but trusted in God, and it became possible for me to see that there is only one true concept of life, that of Christianity, as Christian Science teaches.

Although the mental healing has been of the greatest importance to me, I am also very grateful for the fact that the true understanding of God is likewise applicable to all cases of physical suffering, and that through Christian Science the words

of Scripture again become vital: "I am the Lord that healeth thee." I have experienced many healings myself. One which I should like to mention specially was the healing of a chronic disease of the glands, attended by a heart trouble which was seemingly bringing me near to death. In addition I have been healed of diabetes. I was told at that time that I would have to follow a strict diet, for this disease might become very dangerous at my age. But since I have known of Christian Science, I have never kept to a diet, and no injurious results have followed. With the help of Christian Science, lung trouble, with which three members of my family passed on many years ago, has been overcome.

I am deeply grateful that God gave us Mrs. Eddy, who discovered Christian Science, and who revealed to this age the fact that we can learn once more to exemplify the Christ-spirit, which "forgiveth all thine iniquities," and "healeth all thy diseases." She brought into possible realization the proclamation of the angels, "On earth peace, good will toward men."—(*Miss Ilse Trache, Dresden, Germany.*)

FOR many years I have felt the comfort, peace, and protecting power of Christian Science. It is with a heart full of gratitude to our dear Leader, Mary Baker Eddy, that I add my testimony to the thousands that are constantly being expressed the world over.

My father was a Congregational minister, and I was brought up with my brother and sisters in a home where religion was valued, appreciated, and regularly taught. Family prayers and grace said at the table were part of the order of the day.

We were taught to pray to God for help and guidance in adjusting various problems, but the healing of sickness was not included in our prayers. At an early age the older children of the family united with the church. We were all in good health and had a very happy family life, with a devoted father and mother caring for the interests and welfare of the children.

My mother owned a copy of *Science and Health* by Mrs. Eddy, as she had two sisters who were Christian Scientists. In our library were many religious and theological books, and I had often seen the copy of *Science and Health*, but had never read it, as I supposed it was just another book on religion.

When I was sixteen years old I went away to boarding school. My older sister was there at the same time, but even then I felt the great need of something to help make the adjustment of being away from home and getting accustomed to the new life and studies there. I began to think of Christian Science. My thought just naturally seemed to turn to it at that time, for there was no one at school who spoke to me of it, and no reference was made to the subject. I wrote to my mother and asked her to send me a copy of *Science and Health*, which she did at once. At the same time she wrote me a comforting and helpful letter saying that I was hungering and thirsting after righteousness and that I should be filled, and I have been. I read and studied this book with the greatest interest. Never from the first did I doubt that this was the truth; it seemed very clear and natural. I felt as if I had awakened, and so I had—to a clearer sense of real Life. My school studies became easier; I made new friends, and in large ways and small ways the

law of harmony was manifested. Since then this redeeming truth has been my guide and comfort, and in our family we have had many proofs of its healing power.

The following year my younger sister had a very serious case of valvular heart disease, which lasted for several months. My mother turned to Christian Science for help for herself as well as for the child, although my father was fearful of the results and wished a physician. The work went on week after week, but Science prevailed, and my sister was permanently healed. As a result of this healing several members of the family were drawn to Christian Science.

Christian Science has opened up wonderful channels for good and has enabled me to pursue with success a chosen profession. It has adjusted knotty family problems and difficulties, so that harmony has been manifested all around.

The more we study of Science the more Mrs. Eddy's life stands out as an example of what unselfish love can accomplish; and we feel more and more drawn to her as our beloved Leader, and appreciate what she has given to the whole world.—
(Miss) *Lilian Prudden, Brookline, Massachusetts.*

I AM glad to bear witness to the truth of the Psalmist's statement, "Bless the Lord, O my soul: . . . who healeth all thy diseases." I did not come into Christian Science for healing, but after I left home, where I had been raised in a religious atmosphere and as a member of an orthodox church, I soon learned that all my previous opinions about Christian Science were wrong. Although I had in the past ridiculed Christian Science and Scientists, I

soon learned that it was I who was wrong, and not they. I began a casual study of the subject; later I married a student of Christian Science and made a deeper study. Many healings, including those of electric shock, effects of accidents, and so-called children's diseases, took place in our home during the years, and I am very grateful for the help and patience of the practitioners.

Over three years ago I began to suffer much pain and discomfort after eating. The condition continued to grow worse until I lost all appetite and for a time ate no food whatever. With that situation came a great loss of weight and physical weakness, which kept me from all activity for many months, and which became so noticeable that many friends and acquaintances considered my case quite hopeless and never expected me to return to normal activity. Expressions of doubt and fear were heard on all sides, including members of my family, who were not interested in Christian Science and thought that I was making a serious mistake in not resorting to medical aid. During this period my business partner considered my case so hopeless that he dissolved our partnership and continued the business by himself.

Help was had in Christian Science from a practitioner, but I did not show much improvement. Later the way opened for me to spend a month at the Benevolent Association Sanatorium at Chestnut Hill, where further help was received and improvement resulted. Although the healing seemed very slow, I cannot speak too highly of the love and care expressed there by associates and guests.

Finally, after months of seeming standstill, the mesmerism was broken

and improvement began to be manifested. It was then for the first time that I seemed able to do any deep thinking for myself, and I spent some hours each day in active mental knowing, trying to realize the good that had been read and declared during the preceding months. Gradually strength returned, weight was regained, and I went back to business activity with the thought that I could spend at least part of each day at the office. But when I started I had no further thought of convalescing, or part time, but was able to spend all day in regular work.

One thing in particular which helped and sustained me throughout this experience, and which now stands out as quite important, was that in my thought there was never the slightest doubt, question, or fear as to the ultimate victory; but rather, during the entire time, I am very grateful to say, there was always the firm faith and conviction that it was but a temporary experience which would disappear, and that I should recover and regain my former health, position, and duties. And this expectation has been fulfilled.

About a year later, error tried to raise its voice again and claim the same symptoms, but with the help of a practitioner, freedom was again experienced. Since that time I have felt better physically than ever before. I have played eighteen holes of golf at a time, and during the past year I have done more work, had more business, and been called upon for more activity than for many years previous.

This testimony would not be complete without expressing the utmost gratitude to the practitioners who helped so faithfully, to many friends whose constant encouragement and kindness never failed, and to a

teacher whose instruction and Association meetings have helped so much to sustain and bless me all the way. I am more grateful than I can possibly say for the demonstrated proof of the power of Truth as taught in Christian Science.—*Kenneth A. Dorman, Youngstown, Ohio.*

I am glad to verify my husband's testimony. I have been a witness to all the healings mentioned and can corroborate all that is referred to therein. I have experienced many healings myself, and am very grateful for all the help received through the study and application of Christian Science.—(*Mrs.*) *Martha M. Dorman.*

DURING the twenty-three years in which I have been acquainted with Christian Science I have had much reason for gratitude. I was entered in the Sunday school when I was about three and consequently grew up unhampered by many of the false laws and theories regarding man's well-being, and was given a firm foundation in the truth—a foundation on which I have been able to build upward, and for which I am daily grateful.

When I was about fourteen a very annoying condition manifested itself in the form of a carbuncle on the abdomen. I paid no attention to the condition until it grew too painful to ignore. Then I called my Sunday school teacher for help, which she very lovingly gave, but still the condition seemed to grow worse. She then invited me to visit her, which I did, and while there she inquired if I had been reflecting Love to everyone. I thought a while and then admitted that I had not, remembering that I had been very irritable and

cross for some time past. She told me to go home and try to manifest more love to everyone with whom I came in contact. This I did, and when morning came the carbuncle opened and drained completely, without the slightest sense of pain. This healing is one which stands out as a beacon light to me in my progress in Christian Science, as it was the first in which I took such an active part. Heretofore I had depended largely upon my mother's understanding for the solution of my problems.

Since then I have had many wonderful proofs of God's protecting care at all times, and have learned more and more to utilize Christian Science as a practical religion and to apply its truths in all my ways. I have found that, as Mrs. Eddy says on page 66 of *Science and Health*, "Trials are proofs of God's care;" and as I earnestly use what I have learned, I rise higher in the scale of spiritual understanding.

At the time of my marriage, over seven years ago, my husband, though expressing much of God's goodness, was very much opposed to what he thought Christian Science to be. Through a testimony which appeared in the *Sentinel* about that time I was enabled to see his true selfhood as an idea of God, knowing that he would see the truth in its proper light when he was ready for it. After about five years he started to read *Science and Health* with the idea that, in all justice, he should find out just what Christian Science was before he could honestly criticize it. Needless to say, he found nothing to criticize, but in a very short time was completely healed of the smoking habit and of several physical ailments, for which medical aid had been unavailing. He is now attending church regularly

and through his earnest study has been a great help to me in working out various problems with which I have been confronted.

I am grateful to God for this added blessing which has come into our home, and for all the blessings which our family has received through the study and application of Christian Science. I am grateful for the wisdom which led our dear Leader, Mary Baker Eddy, to establish the periodicals, including the *Monitor*, which is spreading the gospel of peace throughout the world, and which is doing so much toward establishing the universal brotherhood of man. I am grateful to have a small part in the circulation of our great newspaper, for this work has proved a blessing at all times and has helped me in countless ways.

I am grateful for membership in The Mother Church and in a branch church, for the privilege of teaching in the Sunday school, and for the growth of Christian Science throughout the world.—(Mrs.) *Ruby P. Meade, New Orleans, Louisiana.*

WITH a heart full of gratitude I give this testimony of the efficacy of Christian Science healing.

Over a year ago our youngest son, eleven years of age, had mastoiditis. The child expressed great fear, and as my husband was not interested in Christian Science the boy was taken to a hospital, where an operation was immediately performed. Since the child was under medical care he received no Christian Science treatment, but a practitioner was very lovingly helping me through this period.

Subsequent to the first operation the physicians claimed that the trouble was spreading and that a second

operation on the neck was necessary. This was followed by a third operation on the hand. A blood transfusion was required. The boy had no interest in things or people about him and was able to retain very little food. At this point the one thought which seemed most helpful to me was that my child had been a pupil in the Christian Science Sunday School and that he had learned that he was God's child, and that when God's child asks for bread he does not receive a stone.

A former Sunday school teacher, hearing of his condition some six weeks later, went to see him in the hospital, where medical science had done all that could be done. Up to this time the condition was pronounced fatal. The Sunday school teacher, being a practitioner, reminded the boy that he was God's child and that God was his life. The boy invited her to sit at his bedside and asked for help. I shall never forget the uplifting and joy that I felt when she came out of his room and said: "There is no danger! The child lives in the hospitality of divine Love, which is the practicing Physician filling all space, and is surrounded by spiritual ideas."

The practitioner visited the boy every second day for one week, and at the end of the following week he was dismissed from the hospital. The boy continued to have Christian Science treatment, and the realization that "underneath are the everlasting arms" restored his hand to its normal and useful condition. This was the hand which medical science decreed to be crippled. The boy is in perfect health today, and he has done all the schoolwork which he missed.

I thank God for this healing, and

for membership in The Mother Church and a branch church, which all came about during this trying experience. My eldest son has taken up the study of Christian Science as the result of this practical demonstration of healing; the attending nurse at the hospital expressed a desire for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the head nurse told us that the physician acknowledged that Christian Science was responsible for the healing. I thank God for Mrs. Eddy and for all consecrated practitioners.—(Mrs.) *Rosalind Forma, New York, New York.*

MRS. EDDY says in *Science and Health* (p. 372), "A just acknowledgment of Truth and of what it has done for us is an effectual help." For a long time I have had in mind writing this testimony, not that I can come anywhere near telling what is in my heart, but in order to express my gratitude for the Christian Science literature. Many demonstrations have been made through subscribing to and reading it. I felt very deeply that if I gave my support to the literature, it would help support me. I wanted to be obedient, although there were times when mortal mind said I could scarcely afford to take it.

I recall so well the first demonstration made through reading the periodicals. My daughter had a very disfiguring birthmark on her forehead. My parents had urged me to have it removed by a doctor, but the remembrance of my own marvelous healing, which came through reading *Science and Health*, convinced me that Christian Science could heal it. I did not voice this to them, for I had been a student of Christian Sci-

ence but a few months. This was in March, 1909. The following June an article entitled "Effacing Memories" appeared in the *Christian Science Sentinel*. My realization of the truth in that article, especially the statement, "In order to put on the whole armor of God we must hold firmly to the Science of Being for what is called the past as well as the present and future," healed her. There could be no scar in the form of a memory of an unhappy prenatal experience. I began to see man's relationship to God in a more and more definite way, and to see the child as God saw her—perfect and free. In July I visited my parents, and they noticed immediately that the birthmark had disappeared and said, "You have had Christian Science help." I looked at the child and said, "Yes, I have had Christian Science help." I had not noticed until then that the birthmark was gone. I never knew when it disappeared, but of course it must have been when I was "absent from the body" and "present with the Lord."

Help and another healing came through an article in *The Christian Science Monitor* in "I Record Only the Sunny Hours," entitled, "Pray without ceasing." Many times I had wondered how I could pray without ceasing when I was doing three different lines of work and some days working sixteen or eighteen hours a day. The thought in the article that "everything I did could furnish a thought of prayer, and that the more I had to do the more I should pray," did the work. It was an effectual help, and in a short time my hours were shortened and I was very grateful.

Another recent demonstration was the overcoming of bitter resentment through reading and studying an article in the *Sentinel* entitled, "Love

without Ceasing." The statement, "No one can catch even a fleeting glimpse of the real man without loving him, and when we experience love there is never anything to forgive," was the healing thought.

I am indeed grateful for the awakening out of these mortal dreams. My hope is ceaselessly to love and pray, and to be grateful for the Christian Science literature.—(Mrs.) *Irene M. Preble, Santa Ana, California.*

I WISH to express my gratitude for Christian Science. Each experience in my life has helped me to realize more and more what a great privilege I have had in being brought up in this Science since I was a child, and in being able to attend and work for a Christian Science church. I am grateful for the activities of the Christian Science movement, and for having had the privilege of attending a Christian Science Sunday School. I am deeply grateful for the rich sources to which we can turn in time of need—the Bible, Mrs. Eddy's explanation of the Bible in Science and Health, our literature, and testimony meetings.

While I was at college, Christian Science helped me over homesickness, and I had a very quick healing of ptomaine poisoning. At one time I was told that if the ugly lumps on my forehead were not gone by the next morning I should have to go to the college sanatorium. I spent some time that evening firmly declaring the truth, as we are taught, and by morning they were completely gone. Although my legs were very much swollen for some days, I was able to go on with practice teaching, standing all day, and no one mentioned them. I learned many lessons through that healing. The main one was not to rely on my family to help me during

sickness, but to rely only on God. This has been of great value to me since, as I have been at my childhood home very little since college days, and am now living in a place where, as far as I know at present, there is no other Christian Scientist.

Another quick healing of a discordant condition in my neck came when I was teaching. The doctor said that my neck would have to be lanced; but when he came to do it, two or three days later, I was up and out for a walk, and there was nothing to be lanced.

Through Christian Science help, the birth of our little girl was a happy experience. Not a day has passed but I have felt grateful that I can turn to Christian Science, and that I know that God is the only Father-Mother. We have had many demonstrations of supply.

I am deeply grateful to our Leader, Mrs. Eddy, for her great self-sacrifice and courage in giving Christian Science to the world. Her life is a splendid example for us, encouraging us to carry on in the face of seeming difficulties.—(Mrs.) *Emma Candace Brooks, Hartford, Cheshire, England.*

It is with deep pleasure that I wish to corroborate each statement my daughter has made in the above testimony.

I was left with the care of two children from tender years, and Christian Science has been a most valuable aid in helping to meet, and solve, the problems of life for over twenty years. It is a great joy to see the unfoldment of its truths in all things. I feel that words cannot express the gratitude we owe to our dear Leader for the guidance she gives in all her works.—*Aaron Wright, Sandbach, Cheshire, England.*